## BODDA

# PRESENTING THE WORLD

with a few of her Olive Branches:

A taste of the Workes of that Reverend, Faithfull, Iudicious, Learned, and holy Minister of the

word, M. John Smith, late Preacher of the Word at Clavering in Affect and fometime Fellow of S. Johns Colledge in Oxford.

Delivered in three severall Treatifes, viz,

\* His Grounds of Religion.

2 An Exposition on the Lords Prayer.

3 A Treatife of Repentance,

Vprightnesse hath boldnesse.

The Third Edition, Corrected and amended.

\* T 1 to 3.16. And without Controver fie great is the Miffery of Godline fe, God manifefled in the Flesh, suffified in the Spirit, seeme of Angels, Preached up to the Gentiles, belowed on in the World, received up into glory.



LONDON

Printed by Harre Miller for Andrew Croste, John Wooke, and Richard Serger, and are

tell to being Long in the 



### TO THE RIGHT HONOVRABLE, THOMAS,

Lord COVENTRY Of ALESBOROVGH, Lord

KEEPER of the Great Seale of England; and one of his Majesties most honourable Privy Councell, &c.

And to his Right Honourable and Noble Lady, BLIZABETH, &c. Lady COVENTRY all happinesse.

Right Honourable:

Sthere is nothing which doth more beautifie and adorne this great admirable frame of Heaven and Earth, then the wonderfull variety of those rarities created in and about

the same, in so many subjects of divers kinds of things, whereof they subsist. So amongst those varieties, nothing is so wonderfull as the severall gifts proceeding from that All-quickning spirit of God: which as at first, It mooved upon the waters, cherishing, upholding, and quickning that rude, undigested great formlesse lumpe, untill by Divine power, it had animated that, and all things therein contained, setting them in their most beautiful formes; breathing, as naturall life in man, so at length a more abounding spiritual life, which so the subside the substitute of the substi

### The Epistle Dedicatorie.

Bould vent and diffuse is selfe in so many thousand severall eifes and excellencies, as (in amanner) there are feverall Christians: especially in the Ministers of the word: whose lippes, as they preserve knowledge, so have they their feverall abilisies, some to cast downe, raise up. intreat, perswade, convince inftrud, threaten, infinuate, reforme, illustrate, explaine, open, divide, and conveightruths to the fe perall capacities of their hearts. In which the Author of this Booke ( amin wellknowne to your Honon's being so excellently sometime adorned with a compound of these and many moe gifts, (in most wherof he excelled ) that the memory of so pious, painfull, and learned a man of God might not be forgotten, I adventured to broad this booke under your Honours wings of protection to receive fome luftre and countenance by your farour, clearing the obscurity thereof, in place of the curious hand of the most worthy Author now dead: who as . be was, and his Name and Fame (I hope ) yet is and ever will be precious in your fight; So I hope the Relation be sometime had with some of yours, and estimation from you, roould purchase me easily a pardon for this intruding boldnesse, whereby I have assayed to declare my Selfe erver,

Your Honours in all humble duty bound.



### To the Reader.

Know not what Apologie to make for my telfe, that now in the copious multiplicity of Treatifes of this nature, I should yet thrust forth more, as though I could be a poore meanes to bring unto thee any new matter, which, by some former Worthy had not beene said before. And surely, this had almost discouraged me, until I called to

mind the speech and counsell of a Right Reverend Father of the Church, (yet alive) which was, That if a thou and severall men had all written on thefe feverall subjects : yet be could wife them all printed. For ( faid he ) though all doe agree in the maine, yet should we See a different carriage of elegancy and variety of the same spirit in the divers diffributions, amplifications, and profecutions of the Came Cubjest : Whereby (at least ) this profit would come, that the foule might now and then be ravished in the admiration of the rarities of that Wonder-working /pirit, which fo diffufeth it felfe in choice of excellent abilities (all exquifite and divers ) among fuch multitudes of leverall men. This with the delight I tooke in reading, trimming and writing them out ( with very much adoe ) together with the defire I had to doe some poore service to the Church, and perpetuate the memory of the All-deferving, most worthy, and learned Author ( I metime my deare friend ) imboldned me to venter them unto thy view, at the request of his sometime deare Wife and Executrix. I beleech thee therfore, favourably to cenfure what is done, accepting the same in good part, from him who chased rather to present thee with a few Crammer which fell from this Holy mans Preaching, then altogether burie in silence with him, his words andworkes. True it is, he wrote an infinite intricate exceeding small abbreviated hand; out of all hope and moli-

#### Tothe Reader.

bility to be read (a fault yet incident ro too many good Preschera whereby they robbe Posterity of their Labours by reason wheret, thefe three Treatifes (mingled as they are) were with much adoe, by a painfull Writer, and other helpes, fetcht (as it were ) out of the fire, and so brought to this imperfect perfection. The former two by him were never intended for the publike view : only that of Repentance, with his owne Epifile, he had appointed for the Presse, at our earnest intreaty, but left it unfinished to his minde. Therefore if therein thou finded any thing plealing for thy good : and to can't measure Ex ungue Leonem : judge, if the Erche of his voice, the traces of his foote-fleps, be fuch in fcattered unperfett Notes whatwere those freet and excellent Straines of Learning and Piety, wher with he was most plentifully indowed, and wher with this Booke had beene more abundantly stored if his exact curious band had limited it out for this use. Much more I might say of him. but why should Is seeing it were but to extenuate the worth of such a fhining and a burning Lampe, by labouring to expresse, that which was unexpressable, and which my ignorance was never able to reach of fearch into. Onel my request unto thee now is, to forgive my weakeneffe, and those mangling mistakings, which by my ignorance and want of judgment to dispose anight ) are found therein; affuring thy felfe I meant well, though I could not reach the Altitude of the Author as I wished : nor amplifie his brevities ( as not daring to meddle with Apelles unfinified Picture : ) which great favour shall binde me yet further to ayme at thy good : scinaining in the meane time, the meane time, the mean time of the meane time, oferiellens notheres (all exquiber and divers ) aming father i -

. eila I filit on inne for for a service to the Church, and corpetuate the entenne of the Addeferrant, and seeming the

tudes of inverial after. This is distilled delight !.

Learned Auchor (finger me my deare friend) introdulated us to a

Wife and Executive to so white stinguistic responsibly to confine what is done, accepting the figure in good part, from him was chaffed rather to present above with a few Crammy which all from this Halv mens Proceeding than altogether burie in the new with limits his work on the new with altogether buries in the new with hims his work on it is not with care excepting from above wheeleng one of a fine and page and page.

Cosot ( so I thank you the



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### SMITHS

### GROVNDS OF RELIGION.

. Question.

Hy was man made?

Answer. To serve God, Pro. 16.4.

Atts 17.27.

Q: What gather we of this? I of will bot

A. That our first, and chiefest care must be to serve God, Mar. 6, 3 2, Pro. 4, 7.

Q. Whom desh this Destrine meete withall?

A. First, with those that thinke it enough

to live civilly and honeffly in the world, having no love to Religi-

Secondly, it meeteth with those; who though they have fome care of it; yet make it not their first and chiefest care, but let every worldly bufinesse take place before it.

Q. How doe we know there is a God?

A. First, by the Scriptures. Secondly, by the light of Reason.

O. VVbat be the reasons ?

A. The first is drawne from the Workes of God: The second

Q. What is the firft?

When wee fee a faire and a goodly Tower, though wee faw northe workeman when he built it, yet wee easily conceive that there was some Architect that framed it, and set it up a So

when we see the glorious frame of Heaven, and Earth, wee cally conceive, that there is a God who made it, though wee see him not.

Q. What is the second?

der, theft, blass a man hath committed any horrible fact as murder, theft, blass hemie, and the like; Though he hide it from men, yet he feeles (then especially when he is wakened up with some judgement) continuall gripings and gnawings, and fearefull terrors in his heart, which is nothing else, but a secret guiltinesse, and a close feeling, that there is a God, who will revenge it.

Q. What is God?

1. God is a Spirit, or a spirituall substance, having his being of himselfe, John 4.24.

Q. What gather we of this that God is a Spirit?

A. That they that conceive God to be like an old man fitting in heaven, worship an horrible Idol in stead of the true God, Luke 24.
39. Numbers 23.19,

Q. What say you then of pitturing God in glaffe windowes to

worship?

A. It is one of the abominations in Popery, cleerely condemned by the Lord, Dent. 4 14, 15. Rom. 1.23.

Q Wby is Godfaid to bave bis Being of himfelfe ?

A. Because all that we have we have from God, but what soe ver God hath he hath of none, but of himselfe alone, Heb. 1.3.

Q. How are we to conceive of God?

A. By his properties, That God is a Divine power. First, most Mighty. Secondly, most Wife. Thirdly, most Inst. Fourthly, most Mercifull, and fifty Institute.

Q. Wherein appeareth the great might and power of God?

A. First, in making the world of nothing, all the world being not able to make one silly flie. Secondly, in upholding it now 5622 years; Whereas Iron houses that men make will moulder

away in many leffe.

Thirdly, in converting the foule of a finner, it being a harder matter, then to make the world: For in creating the world, the Lord found no refistance, nothing that stood up against him to hinder his worke, but in converting the soule of a finner the Lord finder a refistance, men labouring to hinder his worke in them, and opposing themselves against it, Ephesia. 19.

Q. PVbat we may we make of this Property?

A. First, that seeing wee be glad to get the favour of mighty men, we be more carefull to get the Lords favour, who is mightier

then they all, P(al. 20.7.

Secondly, that we faint not in any trouble, feeing God is most mighty that takes our part; For no man is fo poore, but God by his power can make him rich; No man is fo fick, but God by his power can make him whole: No man is to weake, but God by his power can make him strong, Heb. 13.6.

Thirdly, that we feare to displease him, who is able to doe us more harme, then all the men in all the world can do, Luke 12.5.

Q. VVbat is the second Property of God?

A. He is most Wife.

Q. Wherein appeareth the Wisedome of God?

A. In two things principally. First, In framing the world for wifely; that men and Angels may wonder at it: if the Sunne had beene fet lower, it would have burnt us; if higher, the beames of it with fuch comfort would not have reached unto us. If all had been Summer, heate would have parched us, If all had been Winter, cold would have killed us. If all had beene Day, many a mifer would have killed up himselfe, and his servants and his cattell with too much working, many an angry man would have killed him-

felfe with Fretting.

Secondly, In ordering the things of this world with fuch molt excellent wisdome surpassing all admiration. For some things wee may buy, as Meate, Drinke, and cloathes; And fome things againe we cannot buy; when we have meate, we cannot buy a good stomacke to our meate; When we have Corne, we cannot buy feafonable weather to fow our corne, most wifely God hath laydup some part of every bleffing with himselfe, and retained it, as it were in his owne hand, that men might be driven , thereby more often to refort unto him. For if men might have all , things here below; They would never goe fo farre as Heaven to fetch any any thing thence.

Q.VVhat use may we make of this propertie?

A. To rest contented with that portion, that God gives us, with that weather, which God sends us, with those losses, and troubles that God brings upon us. God is wifer then the wifest of us, and therefore knowes alwaies what is fittelt for us. And therefore therefore to thinke, when God fends us sicknesse, that health were better; when God takes away our children, it were better to have them still; It is the folly of our hearts to make our selves wister then God.

Q. VVbat is the third Propertie of God?

A. He is most Inst.

Q. VV herein appeareth the Inflice of God?

A. In bleffing the godly, and punishing the wicked.

Q. How stands it then with Instice, that the godly are commonly in worst state?

A. Very well, for though they have but little, yet they have more contentment, and more joy in that little, then the wicked have in all their plenty, P(al. 37.16.

Secondly, though they have but little, yet God gives them a true, and an holy use of it: they spend, and use that little well.

E/ay 23.18.

Thirdly, that little they have is a pledge and a pawne, that God bath greater things referved for them: As a man is put in poffession of the whole field by receiving a little Turfe in his hand,

Fourthly, that they want outwardly, they have inwardly, Pfal. 45.13. Though they be not rich in the purie, yet they are rich in Faith, 1am. 2.5. Though they have not gold, yet they have that which is better then gold, 106.28.15, 16.1. Pet. 1.7.

Fiftly, that which God is behinde with them in this world, that be paid them with vantage in the world to come, Mat. 19:28;

Q. What we may we make of this Property?

A. That feeing all our fins were punished in Christ they cannot in justice be punished in our selves againe eternally, and therefore all they stand fully discharged before the judgement seate of God, who by a true and a lively faith have received Christ. For as when the Surety hath answered the debt, it cannot in any right be demanded of the debtor againe: So seeing Christ hath discharged for our sins, we ought not in any equity to be charged with them.

Q. Why then are the godly punished when they fin?

A. They are punished not in Judgement, but in Mercy to weaken the strength of sinne and to keepe under the rebellion of their nature, which still dwelleth in them, Pfal. 129 71.

Q.VVbat

Q What may we further learns of om shis Proportie to 273 in and and

A. That God will right wrongs of his children, 2 The f.r. 6,7. And that the wicked have good cause to hang downe their heads, knowing that God in justice for every sin will be accorded of them; they must pay full sweetly for every oath they sweare, for every lie they tell, for every Subboth they mispend, and therefore with trembling heat a they may looke every houre when the fire will fall from Heaven, that shall burnettern, when the great Judge shall appears in the clouds, who will condemne them, Pto. 11.21.

Q. What is the fourth Propertie of God?

A. He is most Merciful.

Q. Wherein appeareth the mercie of God?

A. First, in making us Min. When hee might have made us Beasts; in making us wife, when he might have made us starke fooles: Ingiving us limbes, when he might have made us lame; In

giving us fight, when he might have made us blinde.

Secondly, in providing things needfull for us: When we are fick, herbs to heale us: when we are cold, fire to warme us: when we are hungry, meat to feed us: when we are naked, wooll to cloath us. And the more to commend his Mercies, hee provides us of all these things, when we are his greatest enemies. No man will do so much for his friend, as God doth for his toes. We came into the world with never a penny in our Purse, with never a sheafe in our Barnes, with never a sheepe in our folds, with never a Coate on our backe, and yet the Lord hach filled our lives with great abundance.

Thirdly, in sparing of our fins and that diversly. First, in hiding many of our fins from the eyes of the world: For if the world knew as much by us as God knowes, the best man that lives

would blush to shew his face.

Secondly, giving as a time to repent; for if God should damne every simer so some as hee sinnes against him, wofull were our case, for none would be saved: it is Gods mercy that wee live and breath upon the Earth, being goilty of so many rebellious mutinies and treasons against our heavenly king, as Ieremiah satth, Lament 2,24.

Thirdly, in using all meanes to draw us to repentance; like one that would gladly under a doore; he tries key after key, till

he hath tryed every key in his bunch, So God hath tryed by Mercy, and tryed by Judgment; he hath tryed by poverty, and tryed by plenty, because he would gladly by some meanes bring us to him, Elay 5.4. As when a great fish is caught upon the hook, the fish pulls and the man pulls, and the fifth pulls againe: So God and the finfull foule lie wrestling together, the soule drawes to Hell, and God pulls to Heaven, fo faine God would have us, who care too little to be faved of him.

Q. What we make we of this Property?

A. First, that men have good cause to love God, seeing hee doth more for them then the dearest friend in the world will do: If we should injure our friend but halfe so much, as we injure God, he would foone cast us off, Pfal. 27.10.

Secondly, they doe the Lord of Heaven great wrong who pray to the Virgin Mary, or to any of the Saints, as if they were more favourably inclined to Mercy then the Lord, Plat. 50.15.

Q. What is the last Property of God?

A. He is Infinite.

Q. Wherein appeareth the infinitenesse of God?

A.In two things First, in respect of Time, ? Secondly, in respect of Place.

In respect of Time, because he is everlasting without beginning, and without end, beyond all time, Efay 51.5.

In respect of Place; because he filleth all places with his pre-

fence, P[al, 1 39.78.

Q. What we do we make of this Propertie?

A. First, to walke with scare and reverence all our daies, because God is an eye-witnesse of all wedge, or say, and therefore we ought to walke with as great fhamefacednesse, and bashfullnesse before him, as before the greatest Prince or power in the world, Pro. 15.11.

Secondly, not to be dismayed in any trouble, because God is ever at hand to take our part : As a childe will not care for the fer-

vants, fo long as he is in his fathers presence, Pfal, 23 4.

Thirdly that the divine Nature ought rather with reverence to be adored, then curiously to be searched, for seeing God is infinite in all his nature; fo mighty that none can conceive how mighty be is, fo wife that all the wits in the world cannot tell how wife he is: We are no more able to comprehend his excellent Natures

then

then we are to graffe the Mountaines in our armes, or to foan the broadest of the Sea with our fingers, 1 7 in 6,16.

Q. How many persons be there in the God-head?

Godhead,

. Three, the Father, the Sonne, and the Holy Ghoft.

Q. Is it needfull for su to know the distinction of the Persons?

God, but because they denie the distinction of the Persons, they neither acknowledge the Sonne of God their Redeemer, nor the Holy Ghost their Sanctifier.

Secondly, the Majesty of God is unsearchable, and cannot bee apprehended, but as it comments forth, and reveales it selfs in the Person of the Sonne, and therefore they that know not the Sonne of God, they in very deed know not God, John 1.18. 1 Joh. 2.2.

Q. VVbat is the Father?

The Father is that person in the God-head, who begettethe Sonne, Fleta. 7.

Q. VVbat ie the Sound? gong fanfieit os caro ai booto dancen

A. The Sonne is that person, who is begotten of the Father,

Q. VVbat is the Holy Gooft?

A. The Holy Ghost is that Person, who proceeders from them, both from the Father and the Sonne, Joh. 15, 26, Gal. 4, 6, ....

Q. Was not the Father before the Sonne?

A. The Sonne is everlafting as well as the Father, for the Sonne is the Wildome of the Father, and therefore as wee cannot fay, there was any time when God was without wildome: So wee cannot fay there was any time, when God was without a Sonne, Pro. 8, 3, 3.

. Q Are there not three Gods, at there are three Persons?

A. No, for all the three Persons are but one and the selfesame God; so that as the Root, and the Body and branches of a tree, are all but one tree; So the Father, the Sonne, and the Holy Ghost are all but one God, and therefore they that conceive the three Persons to be so distinct, as three men are; they entertaine a false conceit of the living God, r Cor. 8.4.

Q. VVbat wfa may we make of this?

Menu.

A. That wholoever worshippeth one of the divine Persons, worshippeth them all, because they are all but one and the selferame God; And therefore men may not thinke when they pray

to one of the divine Perfore the other is pasted by but hoe that honoureth one, honouresh all, and he that prayeth to one, prayeth to all, John 5.23. bank and all and a de work and the w

Q. How must we forve God?

A: According to his Word, not after our fancier, but as God himfelfe will be ferved Dew. 12. 22. 15 101 Maisson 70 40

Q KKings gueber we of this?

4. That all will-worship brought in by men without warrant of the Word of God, is to be condemned. Marke 17, 17.

Q. What in the Ward of God?

Word of God.

A. That which is contained in the holy Scriptures in the Books of the Old and New Testament: there God speakes unto us, and breakes his minde familiarly, how and in what fort he will be ferved of us 2 Tim. 3 16.

Q What we may we make of this?

A. To remember, that as oft as the Bible appeareth, the bleffed mouth of God is open to instruct us, and that they which regard not the Scriptures, regard not the voice of God, and they that fuffer the Bible to lye clasped and thut in their houses, do as it were feale up the mouth of God, that he may not speake unto them.

Q. Here know we that the Striptures me the Word of God?

A. By the power of them, for God alone is able to convert the foule of a finner, and to beget faith, and therfore feeing the preaching of the Scripmires hath begotten faith in us, and converted us unto God, we must needs confesse, even from our owne feelings that the Scriptures arothe very arms and power of God.

De Why are they to armod the Oltant Now Fift amons M. Because as a man by his Will and Testament disposeth those lands and goods which he hath : So God in the Scriptures, bath bequeathed many bleffings, as it were a number of legacies to the

fonnes of men

Q. VA hint did God bequeath in the Old Toffament?

A. Salvation and eternal! Peace to those that fulfill the Law : Misery and hell, and eternall death to those that breake the Law, Dent. 28.15.

Q. VVbat did God bequeath in the New Teffament?

Salvation and eternal Peace to those that believe in Christ: and constaniwife. Condemnation and Eternali death to those that beleave not in him . By the Old Testament none inherite, but

those

those that fulfill the Law. By the New Testamens, all those inherite, who beleave in Christ, Marke 16, 16.

Q. Are all the Bookes in the Bible to be received alike?

A. No, for the Apocryphall are no further to be received, then they consent with the Canonicall Bookes, or with found reason,

Q. What Bookes are Canonical?

A. All in the New Testament, and so many in the Old as were written by Moses, or any of the Prophets, so that all are Canonicall from Genesis to Malachy who was the last Prophet.

Q. Why are they called Canonicall?

A. Because they are the rule to direct our faith, and our life; for Camerin Greeke fignifieth a Rule, or a square, which a Masony or a Carpenter useth for his direction in his worke; So that as they worke all by rule and line; so we must square out both our Paith and our life by these holy Bookes.

Q. What Bookes are Apocryphalt?

A. All in the Old Testament, that were written after the time of the Prophets; as the first of Estat, and the second of Tobis, Indeth, Wishows, Seclestasticus, or Issues, certaine peeces of Esther, and Daniel, with the Prayer of Manasses, the 2 of Mascabes, and the second.

Q. Why me not thefe Cananicall as well as the reft ?

M. Became they were not written by Mofes, or the Prophets, who were the penne-men of the Holy Ghoft, but by other godly men, who having not fo great a measure of the Spirit, could not write all things to heavenly, and to purely as the Prophets did.

Q. Why are show called sporryphall ?

A. Because they came not forth with Publike authority from God, but crept in closely, and by stealth into the Church: for Apacryphall in Greeke significant a thing lurking in a hole or a corner, to shew that these Books are not nobly borne; And therefore how-soever they may be profitable, yet they ought not to speake with equall authority in the Congregation of the Lord, Dom. 23.2.

Q. Had we not need of good warrant to frike off fo many Bookes

from the Canon?

A. So we have Christ himselfe, who interpreting all the Scriptures, interpreted no more but Moses and the Prophets. And therefore sceing these Bookes of Tobish, Indeshand the rest, belong neither to Moses, nor the Prophets, as being written after their

their time. It is manifelt that our Saviour Christ hath shut them out from the Canon of the Scriptures, Luke 14.27.

Q. What is the drift and scope of all the Scriptures?

Scriptures.

A. To teach us how to be faved, and to chalke out the way that leadeth unto true happines, and eternall life, a Tim. 3.15. lob. 20.31.

Q. How may a man be faved?

Salvation. A. There are three things required of him that will be faved.

First, he must know and be perswaded of his owne miserable estate, by nature, and be humbled for it.

Secondly, he must be persuaded of his happie estate in Christ.
Thirdly, he must practice that godly and Christian kinde of life, which every one is commanded to live, that believes in Christ.

Q. What is the first thing required of him that will be saved?

A. He must know his miserable estate in himselte, how wretched and how wofull he were if God should not looke upon him with favour, and mercy in the face of Christ.

Q. Why is it needfull to know our miferable offate?

A. Because the fight of it will fend us more speedily to Christ. Secondly, it will make us set greater price on the benefit, which we have by him.

Q. How doth this appeare?

A. For when we see, how deeply we are indebted, and indangered to God, that it is no dribling sum that we owe him, but so hage a matter, that neither we, nor all the friends we have, are able to discharge it; this will make us seek more carefully to Christ to discharge it for us, and offer occasion to thinke more highly of him, who hath brought us a full discharge for so great a debt.

Q. What is our Estate in our selves?

A. We are dead in fins, like a Coarfe, that is layed out, and waites but the buriall, to be cast into the grave.

Q. How are we fallen into this effate?

A. Two wayes, Sartly by Adams fins,

Q. What was Adams fin?

A. The eating of the forbidden fruit, whereby he wrapt up himselfe, and all his Posterity in the wrath of God, as we see a Noble man by committing Treason, not onely hurts himselfe, but staines his blood, and doth hurt to his children too, Rom, 5, 12.

Q. What gather we of this ?

A.That

Fall.

A. That he that will fland off from Christ, had need have a good purse, when he shall not onely pay that which himselfe ewes, but that also wherein Adam his father was indebted to God.

Q. VVhat is our owne finne ?

A.Our owne fin SI Originall fin, Row. 5.14.

Our fin-

Q. What is original finne?

d. Originall fin is that backwardnesse, and untowardnesse of our nature, whereby we stand not indifferently affected, but utter enemies to all the duties of obedience, and holinesse required of us, Rom. 7.23.

Q. In what part is original finne?

A. It hath stricken like a poyfon through all our parts, so that they are all bent against God like a fort of Rebells, that have put themselves in armes against their King, Gal. 5.27.

Q. How is the Understanding corrupted?

A. It is blinde and ignorant in the things of God, and therefore even they that are wife and wittie in the matters of the world, in the matters of God are of no capacity, & of no conceit, I Cor. 2.14.

Q. How is the will corrupted?

A. It onely willeth and lusteth after evill, like a ficke man, that cares not for wholfome meate, but his stomacke onely stands to supperfauce, and that which is naught, lames 4.5.

Q. What is Actuall finne ?

A. That which ariseth from the corruption of our nature, like sparkes from a Furnace, Gal. 5.19.

Q. How many forts are there of it?

I Evill thoughts in the minde.

A. Three forts 2 Evill defires in the heart.

3 Evill words and workes arising thence,
Mat. 15.19.

Q. What gather we of this ?

A. That we are not dead in fome one fin, but are dead in many fins, the foule being wounded in every part, and having bled as it were to death at every joynt.

Q. What is the mifery of this estate?

A. Exceeding great, partly in respect of fin it selfe, and partly in respect of the punishment of sin, Rom. 7.74.

Q. What is the mifery of this effate in refpect of fin?

A.Firft,

Fift, that men grow worse and worse in this estate, even as a dead man, the longer he lies above ground, the more he senteth; So they that are dead in sin, the longer they live, the more sinfull they are; as yeares increase, so wickednesse and sin is increase.

fed with them, 2 Tim. 2.13.

Secondly, that men live in it without any feeling and trouble of minde; even as a dead man, though he fents and favours, that no man can abide him; yet he smels it not himselfe, and therefore is never grieved nor troubled for it. So they that be dead in sinne, though they be loathsome both to God and man, yet they have no feeling of their bad estate, and therefore they are never vexed nor grieved for it, Rev. 3. 17.

Thirdly, that men feek not to come out of it: even as a dead man will never firre his foote, nor fo much as becken with his finger for one to helpe him, and give him life. So they that are dead in fin, are well content to lye still in that estate, and will not use the least

meanes for the recovering of themselves, Mar. 4.16.

Fourthly, that they profit nothing by all the meanes that should doe them good; let the Lord ring his judgements in their eares, yet they heare no more then a dead man heares: let him fet up never so many shining lights in the Church, yet they see no more them dead man sees: they tast no more sometimes in the Word, then a dead man dothin his meate, Mar. 13. 14.

Q. What is our mifery in regard of the punishment of sin?

We are subject to the curse of God, both in this life, and in the life to come, Gal. 3.10.

Q. What is the curse of God in this life?

A. It is of two forts, And partly on the things that belong to

Q. What is the curse of God on our selves ?

A. It is the losse of our happy estate: For whereas before we were the heires of God, and all his blessings belonged unto us; now we have no right nor interest in any of them. As a dead man loseth all that his farher by will had bequeathed him.

Secondly, the calamities, that are fallen upon us; on our bodies; riches, ficknesse, and death it selfe: on our soules, feare, forrow

and despaire.

Q. What is the curfe of God on the things that belong unto m?

A. In our goods, hinderances and toffes, In our Name, infamie; and reproach. In our children, fervants, parents, and friends, infinire mileries that may grieve us vool of that how to answer hand all

Q. VVba is the curse of God in the life to some ? , vali 200 : 200 27

. Eternall damnation both of body and foule in hell fire Whereas the flate of the wicked is much more miferable then the flate of a dogge, or a toade; For when they die all their miferies end, but when the wicked die, then their greatest miserie begins. Mat.25.41. obely . that we u'co' our abilities :

Q. VVbat will the fight of our miferable effate worke in we?

A. In those that belong to God, it will worke true humiliation and forrow for their fins. For when they shall fee themselves for many waies guilty of the wrath of God; This will mele them into teares, and turne their joyes into heavinesse, and all their mirth into mourning, Alls 1.27. To be not from and 22 would have

Q. VVhat gather we of this ?

A. That they, who have not truely forrowed for their finnes, nor wept as it were at the feet Jefus in remembrance of them.can finde no found comfort, nor peace in Christ, Mat. 11:28.

Q. What are the meanes to further and helpe on this forrow for fin? Sorrow First, to consider, that we, and all we, so long as we live in for Sin.

finne, are subject to the Curse of God, cursed in our selves, and curfed in our friends, curfed in our bodies, and curfed in our foples, By bearing the whole purity ment that war in party of

Secondly to confider that we are subject to all the curses of Gods And therefore if some one bee so heavie and invollerable, that it makes us even weary of our lives : How will it be with us, when the whole wrath of God fhal be powred out upon us. Dent. 28,45

Thirdly, to confider that we are subject to the curse of God, continually, fleeping and waking, riding and going, working and playing living and dying in this life, and in the life to come, Dent,

28.46,47.1110

Fourthly, to confider that many thousands lie damned in Hell for those fins, wherein we live. Sodome is in hell for pride and wet we are proud. The Glutten for abufing his wealth, and yet weabufe it, Corazin, becamfe they profited not by the Gospell, and yet we profit not by it, Inde 7. verfe.

Fiftly, to confider our morrality, and the uncertaintie of our life, that we know not how soone we shall die, and if we die in this fort we goe damned to hell Luke 12.20.

Sixtly, to confider, that there is no meanes to fair away from the judgements of God, but how foever they seeme to seepe for a while; yet they will awake, and overtake us at the last, Num 32.

Seventhly, to consider the judgements of God upon other men, and to weigh, that what God hath beene to them, he will be to us,

if we live in these fins, Luk: 13.3.

Eightly, that we use all our afflictions to this end, to consider they be for some; and that we have as well deserved all the rest of Gods judgements, as these which presently lye upon us. And therefore that we forrow not so much for the Evils, as for our sins that are the causes of them, Lament, 5, 16.

Q. Vyhat is the second thing required of him, that would be saved?

A. He must know & be perswaded of his happy estate in Christ.

Q. VVhat gather we of this?

That though forrow for fin be necessary: yet if any rest in this forrow, and seeke not the remedy in Christ, he shall never be happy, Ier. 50.4,5.

Q. What is our effate in Christ?

Chrift.

Salvation

fecond

thing.

A. By Christ we'are free from all our miseries, and fully and clearely restored to true happinesse, Rom. 8.1.

A. By bearing the whole punishment, that was due to our fins, for thereby the justice of God was fully answered, and we discharged of all the fearefull curses that were written up against us, Gal. 3:12.

O How is this declared in the Scriptures?

A. By the similatude of a Debtor: If a surety discharge the debt, the principall debtor in no good conscience can be troubled, or arrested for it. So Christ having cancelled the Bonds, and brought us a full discharge for all our sins, we cannot in any equity be challenged for any of them, Colof. 2. 14.

20 QUVV hat may we learne by this ? vil ow the red want of the

A. That as a man in a tempest betakes himselfe unto a tree, and the tree beares off the rage and the violence of the storme; So we must runne to shelter and save our selves under Jesus Christ, when the rage of Gods weath like a tempest beates upon us, 1/2.4.6.

D. What is the feeded meanes, whereby Christ hath brought me to happine fe?

A. His obedience and perfect righteonineffe in fulfilling the Law. For life and happinesse is often promised to those that fulfill the Law. And therefore, feeing all the faithfull have fulfilled the Law in Christ, in as much as Christ hath fulfilled it for them : They must needs live therein, and be happy by it, Rom. 8.3,4.

Q. How is this declared?

. As a man makes over a Bill of debt to his friend, whereby he may recover a great peece of money to the enriching of himfelfe for ever: So Christ hath made over his righteousnes, and obedience tous; So that now we are able to purchase heaven, not by our owne penny, but by that stocke, which Christour rich friend hath lent us, Rev. 3.4.

Q. VVbat may we learne from bence?

A. That as a man, when as his owne legges are fo weake, that they will not beare him, he layes all upon his staffe; So we mist learne to lay all upon Christ, when our owne righteousnesse will not beare us out

Q. What is the third meanes?

A. His intercession, whereby Christ is our Advocate, and intreateth God the Pather for the faithfull, when we are fleeping, or finning, or not thinking on God; Then Christ in heaven is praying men, but he mult bring his byide. 8.74. some and flore of tud, men

Q. How doth Christ pray for me ? ton sind? it beard ad monw

A. Not by profrating himselfe at his Fathers feet : but his very presence before God, hath in it the force of a prayer to intreate Mercy and favour. Alie a sold of some and it to all y

Q. What is the meanes to receive Christ? ... his very only

. Faith is the onely meanes to receive Christ, and to make him ours: So that as a poore man reacheth out his hand, and takes the bagge of gold that is given; So a man doth but reach out the hand of Faith and receive Christ, John 1.82.00 in chann to hand

Q. VVbat gather we of this? coo of her , find to constitute

A. That the divel will lay hardest at our faith, and had rather we had any gift, then the gift of Faith and therfore it must be our wifdome above all our vertues, to labour most for the nourishing and maintaining of faith, knowing that without it all the reft will doe us no good, Inde 3. verfe.

That faith is not of our felves, but think it indw. Que

Faith is after perswafion of the heart, that all our sinnes cdur

are particited in Christ, and than by meanes of his death is reconciled, and become favourable to our foules, I John J. II.

Q. How many kinder of faith are there? a standalon was I at

A. Two kinds, SAn Historicall faith, Anda Justifying faith.

Q. What is Historicall faith?

The historical faith is that whereby a man believes in generall, there is a God, and that there is falvation in Christ, but for his life, he cannot apply any of these things particularly to any comfort of himselfe, this faith may be in the Reprobates and in the divels. Jan. 213 9 and 1 many confort of himselfe, this faith may be in the Reprobates and in the

Q. VVbat is the justifying faith?

A. The Justifying faith is that whereby a man beloeves, not early that there is a God; but in particular, that he is his God. Not emby that Christ is a Saviour; but in particular, his Saviour, as Thomas faith in Toba 20.28. Thomas time God, and my Lord, And as Paul also faith to the Galat. 2.20. I live by faith in the Sonne of God mbo bath loved me, and given himselfe for me.

- Q. How is is declared, that speciall Faith is needfull?

fig. If a man be impleaded for debt, it shall not be enough to fay, such a man as such a time payed a great summe of money for other men, but he must bring his Evidence that he was one of those for whom he payed it. So it is not enough to say, that Christ dyed for such a character than be able to show thy swidence, even special faith, that Christ dyed for thy fin. It is allest that a character of the same and the same

Q. VVbat is the meanes to beget Faith. would be vorold since

A. The outward most usual meanes, whereby faith is Wrought is us; is the preaching of the word, Rom. 10.17

20. What father we of this ? wan brede as mit of : stud mit

Word, or marke it not when they be present, deprive themselves of the meanes of Faith, and so consequently of all the happinesse, that comes by Christ.

To Q What is the twining meaner to they out to the tree balls at

Lelectorshold things that are preached All rta 4.

Q. VVhat learne we by this?

A. That faith is not of our felves, but the gift of God, and therefore we find wholly beholden to Godsfor our falvation, who

who hath given us Chrift, and also the hand of Faith to receive him Ephel 2.8.

Q. Must we rest here when faith is begotten in me?

Me mult labour by all meanes to strengthen and increase our faith, and daily to grow into a more sweet feeling of the love of God in Christ, Rom 1.17.

Q. What gather we of this?

A. That those men who neglect the ordinary meanes to increase faith, as preaching, praying, reading, meditating, the Sacraments and the like, have no true faving faith: Because faving faith continually growes, and increaseth in those that have it.

Q. What are the finits and benefits of Faith?

A. We enjoy wonderfull liberties, and priviledges thereby. Faith. First, we are justified. Secondly, we are adopted and made the sons of God. Thirdly, we are fanctified by faith in Christ.

Q. How are we justified by Faith?

A. In that Christ, having cleerely discharged, for all our fins, we on know and are assured upon the promise and the Word of God, that though we fin daily, and there be infinite matters of condemnation inus: yet we shall not be challenged, nor impleaded for any of our fins, but shall be accepted as just, and righteous for the obedience of Christ. Rom. 8.33.

Q. How is this declared ?

M. By a similitude; For no suite in law holdeth against the wife, so long as her husband lives; but if the wife oweth any thing, her husband shall answer for it: Even so when our soules by true faith are espoused and married unto Jesus Christ, if the Divell lay any thing against us, he cannot bring his Action against us, but against Christ our head and husband, who hath undertaken to answer for us.

Q. what is the first fruit of Instification ?

A: The first fruit, is Peace of Conscience. For whereas before we had a hell in our hearts, and our conscience was ever accusing us, and arraigning us for our fins, now we have rest and peace with God, and as it were a heaven in our hearts by the affurance which we have in the bloud of Christ, that it hath fully and cleerely discharged us of all our sins, Rom. 5.1.

Q. What is the second fruit of Instification?

A. It is joy in the Holy Gooff, whereby a man rejoyceth with unipeakeable

Fruits of

Juftificati-

unspeakeable gladnesse for the great favour, and mercy of God in Christ, Rom. 5,2.

Q. What is the third fruit of Inftification?

A. The third fruite is rejoycing in troubles; for all the troubles of the Godly are the bleffings of God, and are fent for their good, and therefore unlesse they will grieve at Gods blessings, and the furtherance of their owne good, they cannot grieve at any of the troubles, which God in favour and mercy brings upon them, Rom. 5.3.

Q. What gather we of this?

A. That when the will of God is fo, it is better for us to lose our wealth, then to have our wealth: To lose our children, then to have our children; to part with our liberties, then to injoy them, and therefore wee ought to rest with comfort in whatsoever it shall please God to bring upon us, Rom. 5.4.

Q. What is the fourth fruit of Instification?

A. Sensible feeling of the love of God; for the godly shall even fenfibly perceive, that they are in good regard, and in good account with the Lord, in that he takes not every occasion to breake off; and to be angry with them, but passeth by many injuries, and many wrongs that are done against him, Rom. 5.5.

Q. VV hat is the second benefit we receive by faith in Christ?

A. We are daily Adopted and made the lons of God, Gal, 2.26. Q. How are we made the sons of God by faith?

A. By faith we are made one with Christ, members of his body. flesh of his flesh, and bone of his bone, And therefore, seeing Christ is the Sonne of God, we who are one with Christ, must needs be the fons of God; for being members and parts of Christ, we have good right and interest in all the honour, that ariseth unto our Head, Epbef.5.30.

Q. VVhat are the finits of our Adoption?

A. We are thereby made the heires of God, and have all his Adoption royalties, and the right of his Crowne, and his kingdome made over tous, fo that if God be most blessed, then wee shall be most bleffed, who must fit downe in the Throne; and in the kingdome with him, Rom, 8. 1 7.

Q. How fads this with the poore & base estate of Gods childre here? A. Very well; for they are yet under age, and their lands are not yet come into their hands, and therefore no marvell, if in this

their

Adoption

Fruits of

their minority, they differ nothing from Servants, though they be Lords of all, Gal, 4. 1.

Q. What may we learne of this?

A. To passe our dayes with comfort, remembring, that how hard soever our state be in this world: yet we are the heires of a great King, and the day will shortly come, when we shall be fetched home with honour to endlesse happinesse in our Fathers house.

Q. What is the second fruit of our Adoption?

A. We are thereby put in affurance of eternall life: For the Sonne, faith Christ in Iohn 8.35, abideth in the house for ever, and therefore if we be the sons of God, we are sure that we shall abide with him for ever. A father will not cast his children out of doores for every fault; No more will God his children for every fin, P[al, 89, 20.

Q. How is this further declared?

A. By the care a father hath of his childrens good. For as a father will bend all his wit and wisdome to preferre his children, and will put by as much as he can those lets and hindrances, which may stop them from it: So God bearing a fatherly affection to his children, will imploy the uttermost of his wisdome, and his skill to save them. And therefore, unlesse we will say, God hath not wisdome, or skill enough to do it, we must needs confesse, that we shall be saved. 2 Tim. 1.12.

Q. What is the third fruit of our Adoption?

A. We grow into fuch confidence of God, that we dare trust him with our whole estate; and therefore laying downe our lives and our liberties, and all we possesse, at his holy feet, we are well content, he dispose of us, and of all we have according to his owne will, 2 Sam. 15.26.

Q What is the fourth fruit of our Adoption?

A. We are affured thereby, that God careth for us, and watcheth over us, and delighteth to do us good, for being our Father, we may affure our felves we shall finde him a Father even most tenderly and most fatherly affected to doe us good: So that as a father is earking and caring for his children when his children are fast asseption as God cares more for us, then we care for our selves and many times thinks of our good, when we our selves are care; lesse of it, Dent. 8.7. Tet. 5.7.

Q. How is this further declared ?

Sanctifi-

cation.

A. A Kings childe shall not be suffered to goe abroad without his guard: So without a Guard of heavenly Angels, we stirre not a foot: alwaies these heavenly warriours are attending and waiting on us. P[al. 91.11,12.

Q. What is the fift fruit of our Adoption?

A. We may pray with boldnesse and assurance, that we shall be beard: For as a childe will more himselfe to his father, thinking that if any will helpe him, his owne father will doe it: So we may boldly poure forth all our complaints into the lappe of God with assurance, that if any man heare us, he will (being our Father) be most ready to heare and to helpe us, x Iohn 5.14.

Q. What is the first fruit of our Adoption?

A. We know that God will accept our poore service, and our weake obedience at our hands: For even as a father had rather heare his little child stammer, then some others speak plainely, So. God is more pleased with the weake prayers and the small obedience of his children, then with all the toyles, and labours of the wicked, Heb. 11.4.

Q. What is the third benefit we receive by faith in Christ?

A. Sanctification whereby we are freed from the bondage of fin, and by little and little enabled through the spirit of Christ dwelling in us, to love that which is good, and to walke in it, I Cor. 6.1 I.

Q. How are we fanctified by Faitb?

A. Faith makes us members of Christ, and Christ is the head, that distills Life and Grace, and holinesse into all his parts: So that they who are Christs, must needs partalee of the Spirit and life of Christ Ephel. 4.16.

Q. How is this further declared?

A. As a wilde Olive being ingrafted into a natural and a kinde flocke, loseth his wilde nature, and partaketh of the stocke: So we being once ingrafted into Christ, feele our natural corruption by little and little to abate, and the sanctifying grace of Christ to poure forth it selfe into us, and partaketh of the goodnesse of the stocke.

Q. what gather we of this ?

A. That they which live wickedly and loofely how foever they professe; yet they have indeed no part of our portion in Christ. Sphef. 5.5.

Q.What

Q. What are the fruits of Santtification?

. First, spiritual freedome and liberty, from the enbondage- Fruits of ment of fin; For whereas before the Divelland Sinnedid fo pof. Sanctififeffe us, that for our lives, we could doe no more, but what he cation. would have us: Now we have willing neffe, and ableneffe through the spirit of Christ to live holily and righteously in the sight of God, Luke 1.74.75.

Q. VV hat is the second fruit of Sanctification ?

A. Exceeding comfort in doing well, as Christ faith; It is meate and drinke to do my Fathers will: So it doth us as much good as our meate, and it makes us even glad in our hearts, when we can remember we have done any thing that pleafeth God, P[al. 119.14.

Q. What is the third fruit of Santtification ?

A. Deliverance from many evills, whereinto the wicked and ungodly fall for wheras the wicked are shamed many times for their wickednesse: As theft, treasons, oppressions, and the like: The godly living well get a good name amongst men, so that they which will not live like them will speake well of them, Ad, 5,13.

Q. VVbat is the last finit of Santtification?

A. A further fealing of our election and our adoption in Christ. For by nature, we are wholy given to that which is naught : And therefore, if there be any love of righteousnesse, or hate of sin in us, it is a token that we are regenerated, and so consequently the fonnes-of God, Rom. 8.14. 2 Pet. 1.10.

Q. What is the third thing required of him that will bee fa-

ved?

A. He that will be faved, must endeavour himselfe to leade a Christian and a godly life, Heb 12.14.

Q. What gather we of this?

A. That how foever men professe; yet unlesse they labour to refraine, and amend their lives, they shall never be faved.

Q. Seeing we are faved by faith onely : How is good life needfull to

Salvation?

A. Good life is needfull not as the cause of salvation: for we Godlinesse are faved by the free favour of God in Christ, but it is needfull as the pathway that leadeth to falvation. Even as a friend should give us a great deale of Tressure upon the top of an hill; the treafure were ours by our friends gift, and yet we should not enjoy

ir unlesse we would climbe up the hill: So heaven and salvation is ours by the gift of Christ, and yet we cannot enjoy it, unlesse by a godly, and a good life, we will walke unto it, 2 Tim. 1.9.

Q. Where must we begin the godly life?

A. First, a man must labour to reforme his heart, to bring it out of love with sin, and to like well of the holy things of God, Ier. 4.14.

Q. How is this declared?

A. If a man would make a bad tree good, it is not enough to chop off the branches, and the boughs, unlesse he change the very nature, and sapp of the tree: So unlesse the very nature of the heart be changed, and the innermost affection be altered in it, all our labour in the godly life is but cast away, 2 Cor. 4. 14.

Q. What must a man do first in reforming his heart !

A. He must cleare it of those sins and corruptions, that naturally cleave unto him: For if the best feed be sowne among thorne and bryers, it will never thrive; So till sin-be weeded out, let us never look that any good will prove or prosper in the heart, Ier. 4.4.

Q. VVbat gather we of this?

A. That they which labour after good things, and yet take no paines to weaken their corruptions, and to shake off their sins, shall never attains to a godly life.

Q. VVhat fins must we labour to shake off ?

A. All that cleave unto us, as the Apostle faith in 2 Cor. 7.1. Les su cleanse our selves from all filthinesse of the flesh, and spirit, and grow up unto full holinesse in the searce of God, Heb. 12.1.

Q: VVhat gather we of this?

A. That they which have reformed some one sin or more and yet suffer some other to sleepe quietly and possesse them, are short of the truth of the godly life, 1 lohn 1.8.

Q. No man is able to free himselfe from every sin?

A. Yet every man must strive and labour for it, and it must bee his griefe that he cannot attaine it. We must not suffer sin to dwell peaceably, and quietly in our hearts but we must ever be warring, and fighting to drive it thence, 2 Cor. 12.8.

Q. What are the helps and furtherances hereto?

A. First, a man must labour to know his owne heart, to grow acquainted with his owne soule, to see the speciall ruines and breaches.

Sinne.

Darling

Sinne,

breaches that be in it : For though we have fome spice, and some grudging of every fin : yet every man hath fome one speciall fin or more, that hurts and pelters him above the reft.

Q. How shall a manknow his special sin?

A. Because the divell will labour mightily to hide it from us. Therefore fome diligence must be used to discover it. First, a man must marke the course of his life, and see what fins he is most tempted with, which fins he is least able to resist, what of all other he can hardlieft forgoe, and that be it one or more are mafter finnes in him.

Secondly, he must marke, what fins raigne most in the place and in the countrey where he dwells; what fins are the chiefe in his kindred, and in those that company with him. For hardly can a man dwell in Sodome, but he shall carry some smatch of the sin of

Sodome, Gen, 19.33.

Thirdly, he must marke the judgements of God, that fall upon him, for God hath engraven upon every judgement, the name of the fin for which he fends it. So that a man in his punishment, may plainely read his fin. As David finning in his people, was punified in his people. And Pharach finning in drowning the Infants, was drowned himselfe. And therefore, when we are punished in our goods, let us think we have finned in our goods : When we are punished in our children, then let us think we have sinned in our children, and fo in our wives, in our friends and the reft.

Fourthly and lastly, if these meanes will not work; it is good to confult with fome wife and fome deare friend of our state, and intreate him in the love of God, and our felves, that he will tell us in

truth, what fins he fees us most prone and inclined unto.

Q. What must a man do for the weakening and killing of his fins?

A.When a man hath found out his fins, then he must get him to Killing of the Ministery, and to the Bible, and there marke the special places, fine. that meete with fuch fins; those of all other he must lay to heart and be continually musing, and grating on; as if a man be given to fwearing, let him looke S. Tames 5.12. if a man be given to lightnesse or the like, let him looke, Ephef. 5.5. Where it is said, no whoremonger, neither any uncleane person, hath any inheritance in the kingdome of Christ, and of God; and so every special sinne hath a place, P/al. 119.11.

Q. What gather we of this ?

A. That they who either in hearing or reading the words flippe by those places, which make most against them, and strike deepest at their faults, shall never attains to true reformation of their hearts.

Q. What is the second belpe to meaken fin?

A. A man must marke what feedes his sinne, where it getteth strength. For as fire is nourished with suell: so there is ever somewhat that nourislaeth our sames: if a man can finde that and reforme it, hee shall some weaken the greatest corruption that is within him. As if company draw thee to sin, away with that company: If seare of displeasure, away with that feare: if hope of commodities, away with that hope, Mat. 5.29.

Q. VVbat gather we of this?

A. That they, who say they would faine leave sin, and yet leave not such company, use such pastimes, such meanes as they know cannot but nourish and increase it in them, doe but deceive themselves. As if a man would clap drie faggots upon the fire, and say he doth meane to quench it, when indeed he kindles it the more.

Q. What is the third helpe to weaken sin?

A. A man must cry to heaven, and begge the Lords ayde and his helping hand; as a little childe, if he have a tough sticke, which he cannot breake, runnes to his father with it, that he may broake it for him: So because we cannot master our fins, therefore we must runne to God by prayer, that he may master them and kill them in us, Pfal. 4 14.

Q. VVbat gather we of this ?

A. That they who purpose and resolve to leave their fins and yet are not often upon their knees craving strength from heaven, and grace to leave them, shall never shake them off.

Q. What if these things worke not ?

A. If such things work not upon us, we must consider what is the reason, why they doe not work; either we do not use them so diligently, and so carefully as we should, or else we have used them but a little while; A man cannot fell a great Oake with one stroke of an Axe, it will aske him many a blow: So our fins being officer a growth, will not quickly downe. It is well if after many labours, and much paines, we may feele them begin, 2 Cor. 12.8 or else the heart may not yet be loosened from some darling corruption, until which time all meanes are unesternal.

Q. What gather we of this ?

A. That they who use these meanes for a spirt, and practife them not continually and wholly, shall never get any sound comfort, or profit by them.

Q.VV bat is the second thing a man must doe in the reforming of his

beart?

A. When a man bath weeded out his fins, he must not then give over, but fall to work afresh, and labour to plant somewhat in the garden of his soules as one vice goes out, so he must labour to plant another vertue in the roome, Hos, 10.12.

Q. What gather we of this ?

A. That a man must not thinke his conversion to be true unlesse he be carried with as great love to goddinesse, as ever he was to wickednesse, and he as carefull for good things, as ever he was for evill. And therefore they that are come from Popery, and sticke there, having got no judgement, nor knowledge in the Gospell, do but deceive the mselves: As they also, who will not openly breake the Sabboth, and yet are not carefull to sanctific it in the holy daties thereof Psal, 27, 27.

Q. What are the things we must first plant in the beart?

A. A love of God, to delight in him, as in the greatest portion Love of we have in this world, to test in him with joy and contentment, as in our chiefest good a to set more price on him, then we doe on all the world besides. And therefore having such a Jewel, and such a wonderfull treasure of the Lord, we account all our wants to be nothing, so long as we want not him: All our losses nothing so long as we lose not him: All displeasures light, so long as God is not displeased with us, Mar. 21.38.

Q. Why must we begin at the leve of God?

Because the love of God is the fountaine of all true obedience, and it sendeth forth the carefull Christian to good workes: For loving God, he will seeke to do that which God may like of, and will willingly doe nothing that may displease him: Even as if a man have a deare friend, he will not willingly do any thing that may offend him: but will seeke by all duries to make his love and his good heart knowne unto him.

Q. How may we bring our hearts in love with God?

A. By confidering what God hath beene to us, and what we have beene to him: We, the worst of all his creatures, worse then Toades or Snakes, for they sinne not against God, but wee against

fin against him: Worse then the Jewes, for they crucified Christ but once, but we buffet him, and pierce him with our sins every day, worse then any of the damned Ghosts that lie damned in hell, for they sinned in darkenesse but we sin in the light, they having but weake meanes, we having many great helps to weaken sin, and yet (mirrour of mercy) none so spared, as we are spared; none so blessed, as we are blessed; none so loved, as we are loved of the Lord. And therefore how can we, but even burne in love towards him againe, and make more reckoning of him, then of all the world besides, Salomons song. 2.5.

Feare of

Q. What is the second thing?

A. The searce of God to be more assaid to displease him, then all the Princes and powers in the world. To be more abashed, and more ashamed, when God sees us sin, then if all the eyes in the world were gazing on us, Gen. 28.17.

Q. What will this worke in us?

A. The feare of God will be as a banke, to keepe in the raging lusts of the heart, that they breake not out; Even as the Scabanke beates backe the waves, and breakes the force of them, that they cannot overslow, ler. 22.40.

Q. How may we fettle the feare of God in our hearts?

A. First, by considering the great power, and the mighty arme of God, that he is more able to doe us more harme, then all the powers in the world can do. And therfore if we feare to displease a Prince who can kill but our bodies; how much more should we feare to displease God, who can damae our soules, Isay 51.12.13.

Secondly, by perswading our selves, that we are alwaies in Gods presence, that he ever lookes upon us with a bright and a shining sace; So that we do nothing but what God sees us do; we speake nothing, but what he heares us speake. And therfore if a mans presence would bash us, how much more should the holy presence of God strike searc, and reverence into our hearts?

Q. What is the third thing ! .....

A. Knowledge of the will of God to understand what is holy, and what is unholy: what is right, and what is wrong: what is pleasing, and what is displeasing in his fight, Ephes. 5.17.

Q. VV hat are the parts of this Knowledge?

1. Two SI Spirituall Wisedome, Coloff. 1.9.
2. Spirituall understanding; Coloff. 1.9.

Q. VYbat

Q What is spiritual under franding?

and renounce his donlin A generall knowledge, what is to be done, Pro. 9.10. Q. What is spiritual Wisdome?

Spirituall understanding.

A particular waighing of the circumstance of time, place Wildome. and person, to know what is expedient, I Cor. 6.12.

Q. VVhat is the nee of our knowledge?

A. It will be, as a candle of the foule to light it and shine unto it in the waies of God: For many times we fin, when we thinke we doe not fin; and many times we would doe well if we had knowledge and judgement how to do it, Eph. 1.18.

Q. VVhat gather we

A. That they which they carry as good a minde to religion as the best, and yet take no maines to grow in the knowledge of it, do but deceive themselves, Hof. 4.6.

Q. VVhat is the fourth thing?

A. Obedience to the will of God: to have our hearts at com- Obedience mandement, fo that in any duty at any time, we can have it prest and ready for the Lord; So that if God fay but love this, we can love it: If God fay, beare this, we can beare it: If God fay, but leave this, we can leave it. And this not onely, when Gods will and our affection suite together, but even then when there is an utter difagreement betweene them, Ier. 42.6.

Q How may we bring our bearts to obedience?

A. First, to consider that God loves us dearely : And therefore, he will never command any thing at our hands but it shall be for our good, Ier. 32.39.

Secondly to consider, God is farre wifer then we, and therefore

his course is better then ours, Pfal. 119.24.

Thirdly to confider, we owe our lives, and our liberties, and all we have to God, and therefore when God commands, he commands but his owne, 1 Cor.6.19,20.

Fourthly, to confider, we shall have no good successe in our

waies, if we leave the Lords, Hof. 5.1 3.

Fiftly, to confider, that the Lord will bleffe us in his owne waies, what unlikelihood foever there be, that it shall not speed,

Pfal.37.3.

Sixtly and laftly, to confider; that our obedience to God, is the placing of him in his feat of glory, and as it were, the crowning of him to bee our King: So that to disobey him, is to disclaime,

and renounce his dominion over us, Deme. 26.17.

Q. IVbut is the second generall thing required of m?

A. Well ordering of the life, that our whole behaviour bee feemely and feafoned with grace, as well when we are in fecret, as in the fight of men, Epbef. 1.10.

Q What must we first doe in the well ordering of our life?

Ordering of our life,

A. We must fit downe and consider our state, of what condition and place we be. If a Christian: then we stand charged with the duties of a Christian: If a master, then we must performe the duties of a mafter: If a Father, then the duties of a Father, & fo of the reft.

Q. What are the common duties of Chr stian?

I To live soberly in secret of himselfe.

A. They be 2 To live righteously in respect of his neighof three forts ) bour,

3 To live holily in respect of God, Tit, 2.12.

Q. Why doth the Apost to begin first with our salves?

A. Becante a man is given naturally to love himselfe, and to feeke his owne good. And therefore if we cannot hold within compafie of duty towards our felves, much leffe shall we be able towards others.

Q. VVhat is the duty which we one unto our selves?

A. To live foberly, and temperately in this present world.

Q. VVhat is this fobriety which the Apostle speakes of?

Sobriety.

A. A moderate, and sparing use of our lawfull liberties : which moderation must be kept in all the actions, that concerne our felves; in our diet, in our recreations, in our mirth, in our forrowes. and fo in the reft.

Q. How shall we keepe this godly moderation in our Dyet?

In Dyet.

A. If two things be cared for : First, that it be not too costly. too fumptuous: no though our purfe will beare it, and our ability reach unto it. The Glutton, which we reade of in the Gospell, was able enough to maintaine his cheare, for he died rich. And yet for his feasting on earth he was faine to fast in hell: And the Divels made as merry with his foule, as ever he made merry with his meate, Luke 16.19.

Q Is it not lamfull to feast our Neighbours?

A. Yes it is lawfull to make Fealts of love, as the old Christians did in Inde 12. verfe. But neither must this be common, nor usuall every day, nor to far more then for honest and sober delight.

Not common, Ifay 56.13. Not excessive, Nebemiah 5.18.

Q. What is the second thing?

which we have (how homely, and how means foever they be) intemperately, that we doe not inrect, nor feed cormorantly, to the glutting, andwhole fatisfying of the flesh: washing our braines with drinke, and basting our bodies with meate, more then needs, Ezek, 16.19. Fulnesse of bread, was one of the sins of Sodome, Isay 5.22.

Q. How shall we be sober and moderate in our Apparrel?

In Appa-

A. If it be not too garish, too light, too coftly, or strange, but rell. grave, usuall, besceming our Calling and our Countrey, strange Attyre is condemned, Eph. 1. 1 3, light and wanton Attyre, 1 Tim. 2 9.

Q. Doe the Scriptures give any certaine directions for Attyre?

A. There are two Rules to be kept in our Attyre. First, that we doe not stretch forth our selves unto all that we may, and goe as farre as our place and liberty will let us, but cut short off some part of that which is lawfull, for men of our degree, 1 Tim. 2, 9.

Secondly, that we square our selves to the most sober of our age, degree, condition, and state of life, I Pos. 3.5. Also we have an example in the 2 Sam. 13.18, where the Holy Ghost cleareth King. David, that he gave no occasion to the evill which came upon his daughter, because in apparrell he kept her within the rule appointed, and let her goe no otherwise, then other maides of her age, place and condition went.

Q. Is nothing but apparrell to bacared for ?

A. Yes, regard must be had of our gate, of our hayre, of whatfoever we are set out, and attyred with. In this also an honest and
godly moderation must be used. That our gate be not stately and
proud; That our haire be not undecently long: That no more ornaments be hanged upon us then seemelinesse, and that Christian sobriety, which hath beene spoken off, will permit. Of the gate, Isay 3.

16. Of the rest, I Pet. 3. 3.

Q. Is it not lawfull for men to have long haire ?

if he Apolite faith, I Corinth. I I. 14. It is a shame for a man if he meare long haire. And therefore unlesse it be lawfull for men to shame themselves, it is not lawfull for men to have long hayre: And hee gives such a reason, as being well weighed, may moove them much: Doth not nature it solfe teach you, saith

faith be: As if he had faid, Though men have neither religion nor honesty, nor grace, nor any conscience in them : yet nature it selfe may teach them, that when they glorie in their long locks, they glory in their shame.

Q How may we use our recreations moderately and lawfully?

A. If we be not excessive in them, if we spend not too much time upon them, but use them so sparingly, that thereby we may become the more fit, and cheerefull in our calling, Colof.4.5. and redeeme the time, which we doe not, when our exercises do make us more unfit for our duties.

Secondly, if we be not eagerly fet upon them, that we fall to Iwearing, chafing, fretting, quarrelling, or hurting our neighbours

corne, graffe, cattell, and the like.

Thirdly, if we use them at lawfull and convenient times, not when we have fitnesse to better things, nor upon the Sabboth, nor in any time of private, or publike mourning, Ecclef. 3.1.

Q. Why may we not use them, when we are fit for better things ?

A. Because Recreations are permitted onely to refresh us, and therfore if we play when we are as well able to work, or to pray, or to reade, or to doe some such better things, we abuse our liberty because we run to recreations before we need them.

Q. Why may we not use them on the Sabboth?

A. Because the whole day is set apart for the service of God, Ifay 58.13.

Q. Why not in the time of mourning?

A. Because we may not laugh when God would have us weepe: We may not be sporting, when we had more need be repenting for our fins, Ifay 22.12, 13,14.

Q. How may we be fober and moderate in resting from our labours?

A. If no more time be spent in our rest then may well sarve to In Labours. refresh us, Marke 6.3'.

Q. How may we alwaies keepe our selves in worke? A.If we consider that the Lord hath stored us with such variety In worke, of duties, that we need not be idle one houre in a day. If we cannot worke, yet we may reade: If we cannot reade, yet we may heare others reade: If not that yet we may pray or meditate, or comfort our brethren. If we be tyred in one, yet we may recreate and refresh our selves in another, Colof. 4.5.

Q. How may we be fober and moderate in our forrowes?

A. If we observe three things. First, that we grieve not our In Sorfelves for every needlesse thing; for the Lord will have us live in rowes. some comfort, and in some cheere: And therefore, we must not take every thing to heart, and make our lives wearisome and bitter to us, Phil. 4.4.

Secondly, that we grieve lefte for matters of lefte weight, and more for matters of greatest weight: More for our fins, then we doe for our troubles, and more when we lose God, then when we

part with our dearest friends, Zach, 12.10.

Thirdly, that we fuffer not our felves to be swallowed up of forrow, no though it be for the best things, 2 Cor. 2.7.

Q. How may we be sober and moderate in our mirth?

A. If we weigh the matter of our joy, that we never rejoyce In our in evill things, as in jesting, scoffing, talking wantonly, nor in Mirtathose things, that are transitorie, and passe away; as in riches, favour, honour, further then they are pawnes and pledges of the love of God, not in evill things, 1 Cor. 5.6. not in transitory, Ier. 9.23. and the 24. 106 31.25.

Secondly, if we shew not too great lightnesse in our mirth, but alwayes it have some seasoning of Christian gravitie in it, Epbes.

5.4.

Thirdly, if we be not merry, when our owne finnes, or our brethrens miseries, give us more cause to mourne, Hof.9. 1.

Q. Are there no other things wherein sobriety must be showed?

A. Yes, many other things; as in our sleepe, in our feares, and in our cares for the world, and the like; But by these few, which have

beene handled, we may measure out all the reft.

Q. What is the daily which we ove to men?

1. To live righteoufly, that is to give every man that which is Rightenhis due, Rom. 13.7.

Q. VV hat is their due ?

A. That we love them in their persons, both in their bodies and in their foules, in their goods, in their good names, and in every thing that belongs unto them, Rom. 13.8.

Q. How may we shew love in their persons?

A. Three wayes, 2 In our Words, 3 In our Deeds, 2 I John 3.18.

In our Affections

Q. How in our affections ?

A. We must not rashly be angry with them, for love suffereth long, it will put up many injuries, and passe by many wrongs, and therefore they that fall out, and suffer their love to quench for every offence, declare evidently they have no love. See Salemons Song. 8.7.

Anger.

Q. May we not be angry?

A. Yes: but therein three things must be looked unto. First, that the cause be just and earnest, Mat. 5.22.

Secondly, that our anger be not furious: that it breake not out into immoderate heate, into curfing, banning, reviling and the like,

Ephef. 4 31.

Thirdly, that it hold not long, for both should seeke Reconciliation: As the father ranne to meete his some, and the sonne his father. And therefore, they that being once fallen out, will never be reconciled againe, or straine courtese, who shall begin, bewray notably their want of love, Ephel. 4.16. I Cor. 3.12,13.

Q. What is the second point of inward love?

We must not envie their good: It must not grieve us to see others wealthier, wiser, and better thought of then our selves: We must be as glad of their welfare, as of our owne, and rej yee as much to heare them praised, as we would doe if our selves were commended, Rom. 12.15.

Q. What is the third point of inward love?

A. We must not take that which may be well meant in evill part: we must not be too jealous, and too suspicious of our brethren; upon every conceite, thinking hardly of them, Rom. 1.29.

Q. What is the fourth point of inward love?

A. We must not discaine them, nor set up our selves against them: For though in some one gift, they come behind us, yet happily in some other they go before us; and though they do not, yet happily, they have not had such helpes, such meanes, so many sweet motions to bring them on as we have had, Phil, 2.3.

In words.

Q. How must we show our love in our words?

A. We must not speake bitterly scoffingly, nor crossely to them: if we be wronged, yet we must deale coldly, gently, and mildely with them, not bitterly, Iames 4.18. not scoffingly, Gen. 21.9, 10. not crossely, Pro. 15.1.

Q.May

to mens beads patricip distribution in interior of mental control of Yes, but in Gods edutegrather then in our owner and heither in both, till we see gentle meanes will not worke y as a Physician nieth strong medicines, when the weaker will not helpe, Neb. 13.25.

Secondly, we mail not speake evill of them behind their backs, but by love conceale those infirmities that are in them, unleffe either Gods glory, or their good final require an opening of their

faults, 1 Per 418. 1 Coris tot renel od ben benten fer

Thirdly, we mult not brawle, and wrangle contentionly about questions that shall arise amongst us, 1 Pet. 3.15, 16.

Q. How must we shew love to them in our deeds act as the . O

Wee must not withdraw our felves from them in their In our needs, but to our power and ability, feeke to make their Hves Deeds. Iweet and comfortable to them; We must not be altogether our ownemen, that up within our owner profit, and pleasares, and wholy taken up of them s But by leve we man got out of our felves to the good and profit of our Brethren, Deur. 1 7.7. to the II.

Q. What gather we of this.

That they who are to fare off from helping their peedy brethreng that they make even afpoyle, and a prey of them, most unchristianly encreasing their miteries, and by usury and hard bard gaines, putting of them further into debt and danger; they have no drop of humanity, much toffe any found ground of Christianity with in them, Levis 25: 361 or remon and the man and the state of the

Q. What or her saing the whorethe we make for we to see to sain or to con the color of the color

A. Wee must not doe any violence to their person, wee must neither smite them, nor hurt them in life or limbe, as appeareth, Levin 24 1 9520 For though the Ceremony of that some T Law bee now abrogated, vet the equity of it flands fill in . mois ages a lange with oyle: fo we mak nowith and feed good identifi

Q. VV hat further thing is there to decline our loves ? 1 16 16 16

A. We must not procure hurt to their persons by any meanes, Love to to renderly the Lord would have us regard out brethery that we foun. fhould not bee any becaffort, how hereby here and denninge may friendly and houshould of God, the Printer O' remote being work

Q: What gather we of this Prot going but trogged but solor firm

A. That they who delay fintes in law, or blowe tales in-

to mens heads, and to give occasion of blood, or they that rashly venter mens lives for their profit or pleasure, are highly guilty of the want of love.

Q. Shall we thinke our felves discharged sowards our Brethrens perfons, when we have performed this?

A. No, the chiefest thing is yet behinde, love to their soules, which is the very life of Christian love. Rom. 10. 1.

Q. How must we love them in their foules ?

Soules.

A. We must mourne and be forry for their fins, as Christ wepe over Jerulalem: fo we must weepe over the fonles of our brethren, Jer. 12.17.

Q. What is the fecond thing?

A. Wee must pray for them, that the Lord would forgive them, and fill their hearts with the riches of his grace, lames 4.16.

Q. May not one mans prayer get purdon for another mans fins? A. It may as it appeareth in the I. lobn 5: 26, and yet not without the faith of him, whom we pray for : For without faith it is impossible to please God, Heb. 11.6.

Q. What gather we of this ?

A. That they who fee other men drowned in fin, and yet are not of upon their knees to intreate the Lord heartily and earneftly for them, are highly guilty of neglect of duty towards them.

Q What is the third thing ?

In drawing them to Christ

A. We mult labour to draw them to Christas one candle lights another: fo one man must bring another to God: As Peter being converted must convert his brethren a fo wee being turned, must surne others to the faith. Zach. 8.21.

Q VVhat is the fourth thing ?

Toincon-

. We must bring them on being come, we must encourage rage them, them, and lead them forward-in the wayes of God. As a man plies a lampe with oyle: fo we must nourish and feed good things in. them, that they goe not out, Heb. 10:24,25.

Q. How is this declared?

A. By a fimiliands: for as in a great Family where are many. children, the elder helpe to carry and tend the younger: So in the family and houshould of God, the ancienter and elder Christians, must helpe and support and bring forward those that are the weaker, and came lately to the faith, All 18,27.

Q.What.

Q. what is the last thing !

not his brother of his fin, hates him in his heart, Levis. 19, 19.

A. link, wears tone

Q. How doth this appeare?

A. Because we know the Lord will punish his fin and bring it to light: And therefore if we differable and admonish him nor to leave it, what do we else but defire the Lord to blaze him, and to shame him for it?

Q. Yea, but men will be angry with it if we tell them their fautts?

A. And God will be angry if we tell them not. And therefore it is better to lose mens favours then Gods favour, and to have our neighbours displeasure then Gods displeasure: And yet many times that falls out that Salomon speakes of Pro. 28,23.

Q. What things are to be regarded in reproving?

A. Three things: first, that we do it mildely and lovingly, that

we fet not too eagerly and too hardly on them, Gal. 6 1.

Secondly, that we do it mightly and with power, not only making them fee their fin, but even all the shame of it, to bring them to a greater hatred and loathing of it, Micab 2 8

Thirdly, that we do it differently, not calling of precious feed apon every ground; but having fome hope of the party, that it

shall do good, Pro. 9.8. Mat. 7.6.

Q. Is every prophane manto be given over in his fins?

A. Surely not Great care must be had that we judge not men past physicke, till their disease be growne very desperate indeed. Though a man have been a scorner before, yet we know not whether now he may leave it. And though he have beene very impatient of reproofe at other mens hands, yet we know not how he may take it at ours. And therefore, as long as there is any sparke of hope, we must not cease midely to admonish them of their faults, Marke 12,4,5,5.

Q. What is the fecond point to our weighbours ?

A. We must love them in their goods: For love not onely regards the person of our neighbour, but also dealeth tenderly and lolove them vingly with all those things that belong unto him; So that if any in their thing of his shall not finde honest and trustic dealing at our hands, goods, there shall be just canse to arrest, and indict us of the want of love,

Q. How must we love them in their goods?

A. First, we must preserve them the best we'can a second or detaine any thing from them.

Thirdly, we must not take away, either by force or fraud any

A. Beragie we know the Lord will manife arithat in the sands.

to held therefore if is medicas trion first add that the total

An That if our neighbours house, or eattell, or corne bee end dangered, every man must lend his helping hand to preserve them fate, if our neighbours house be on fire, every man runs with his bucket to quench it. So if our neighbour be oppressed in law, every man must helpe to defend his right; If by sicknesse he be call behinde, were must further him and helpe him the best we can, Exod. 23.4.5,

Q. Who be they that offend in this duty of lave?

First, they than suffer their cartell through negligence to breake into other mens grounds, and when they have trespassed him, are not willing and ready to make full recompense for their hurts, Ex4 (22.5.

Secondly, they who hart or legg their neighbours cattell exceffively. For what confeience or equity is this, that a min ful halfe a penny-worth of grade, should do his neighbours beatt a shillings

Worth of harme, Exed. 22, and the 3,6. verice. To and been oblived

Thirdly, they that turne their own dangers upon their neighbours needed as they that turne the overflower of their water upon their neighbours land or by any meanes dia whittings lparificate themselves may scape. Long 5.3 1.

Fourthly, they that can give evidence in a matter, and yet by their filence, fuffer their neighbour to be defeated of his right, Acres to an a heart and a property of the contract of the con

Wrong. For though a man have done us fome harme, yet that is no reason why we should wall him unthe law, and turne him out of all he hash. But we must feele as neche as may be, that his points we must feele as neche as may be, that his points.

Qaj What is the steam abing whereby was mall forth level of pair.

A.W.c must not with hold on keepe backe any thing that is his, but restore with conscience and care, whatsoever in any right or equity belongs unto him, Program, and and are the second and are the second are the second and are the second are the

Q.VVbat

Q. Who be they that offend in this ?

A. First, they that keepe backe the labourers hyre; not onely they that defeate him of his wages; but even they also, that keepe it in their hands when it should do them good, Dent. 24. 35.

Secondly, they that are not carefull to discharge their own debts,

Pfal.37.21.

Thirdly, they that finde any thing that was loft, and are not carefull to reftore it: For as a Master layes certaine loose money up and downe his house, to trie whether his servants will steale it: So when we light upon any thing that was lost, let us remember, the Lord makes tryall of our honesty, whether we will possesse with an evill Conscience one peny-worth of our neighbours goods or no, Dent. 21.3.

Fourthly, they that have hired or borrowed, or taken any thing to keepe and are not carefull as much as in them lyes to reftore it

as good as it came, Exed . 2.14.

Q. What is the third thing whereby wee must shew love to our

Neighbours goods ?

A. We must not get away by force or fraud any thing, that is his: we must suffer him to rest in a peaceable possession of those things which the Lord in mercy for the comfort of his life, hath cast upon him, I The state.

Q. What learne we by this?

of ware for his penny: Covetouinesse give him a peeny-worth of ware for his penny: Covetouinesse and greedinesse of gaine must not rate our commodity, and set price upon our Wares, but we must looke as neere as may be, that the goodnesse of the Commodity we sell, even intruth and good conscience be equal to that money the Buyer payes for it, Levit 25.14,15,16.

Q. Who be they that are condemned hereby?

A. First, it condemnethall attering of deceitful and naughty

Wares, Amos 8.6,7.

Secondly, it condemnets those that overfell their Commodities, and labour to drive the price as high as possibly they can,

Amos 8.4.5.

Thirdly, it condemneth those that use false measures and false weights, or if they be true, yet they can so cunningly convey the matter, and helpe it with a sleight, that the buyer is sure to come chort of his due Dent, 25, 35 to the 16.

Fourthly, it condemnets those that lye in the winde to prey upen a man (that must needs fell his Commodities for ready mony) to get them for halfe the worth: For what is it to oppresse our brethren in barganing, if this be not to oppresse them?

Q. What other duty are we charged with?

A. We must not take Interest, or Vsury of our Neighbour, for all using is biting usury; howsoever some can licke themselves whole again, yet the greatest part carry the print of the Vsurers teeth to their dying day, Exod. 22.15.

Q. What is Usury?

A. Usury is a certaine gaine exacted by Covenant above the Principall, onely in lieu and recompence of the lending of it: and it is cleerely condemned by the Lord, Deut, 23, 19.

Q. Doth not the Princes law allow Ufurie 10. pounds in the 100.

pounds ?

A. The Princes Law restraineth Usery, but allowes it not; The Prince had rather men would lend freely to their brethren, but if they will not for the hardnesse of mens hearts he permits 8, in the 100, least they should take 20, in the roo.

Q: Why is not Ulury condemned in the New Testament?

A. Because it is sufficiently condemned in the Old: For the Morall law alwayes standeth in strength and is never repealed: And therefore Usury being a branch of the morall Law, in as much as it concernes love, and good dealing with our neighbour, is as strictly forbidden in the New Testament, as it was in the Old, Mat. 1.17.

Q. What is the last duty we learne from hence ?

A. We must not filch or pilfer the least pinne or point from our Neighbour: for it is not the value, but the dishonest manner of containing by a thing that makes it theft, Ephel. 4.28.

Q. What is the root of all hard dealing with our brethren?

A. Covetousnesse and greedy desire of gaine, for why doe menracke the prises of their wares? Why doe they scant their meafures? Why do they sell they care not what? Why are they Usurers, Oppressours, Pilserers, and the like? But because their hearts runne after covetousnesse, and they are mightily overtaken with greedinesse of gaine, 1 Time 6.10.

Covetoni-

Q. What are the canfes of Covetonfneffe?

. There are two causes of it. First, discontenument with our

prefent

present state, not resting in it. 4s in our portion with great thankfullnesse of heart to God for it. For when we are once false into love with a better state, and grow discontented with the present blessings of God that are upon us: then we fall to scraping, and setching in we care not how, 1 Tim. 6.9.

Secondly, Infidelity and distrust in God, mistrusting the Lords care, that he will leave us in the dust, and not provide sufficiently for us; we thinke to make shift for our selves, and to be furnished

for a rainie day, though the Lord should leave us, Heb. 1 3.5.

Q. What are the remedies of it?

A. The remedies are two ! First, to rest contented with our present estate, as in the portion which the Lord in wisedome

knowes to be fittelt for us, Phil.4.1 1.

Secondly, to have hearts strongly perswaded, that the Lord will not leave as nor forsake us in our need, but gratiously wil supply us with the riches of his power, what soever is wanting in us, 1 Pet. 5.7

Q. VV hat is the last thing wherein we must love our brethren?

A.We must love them in their names, taking care for their credit and estimation, that we bring not any blot or blemish upon them, but by love maintaine and uphold their good report, Tit. 3.2.

Q. What is the first duty we are charged with in this behalfe ?

A. Whenfoever occasion ferves, we must be willing to make report of those graces and good things that be in them, and to bestowe their just and deserved commendations on them: We must not be given to smother and conceale our brethrens praise, to bury and rake up their commendations in the dust, but be forward in remembring those things, whereby credit and estimation may grow unto them, 3 John 12 verse.

Q. What is the second duty required of us?

A. If we heare them fallly charged with any crime we must stand out in their defence, being content to hazard and adventure some part of our owne credit and welfare for them, I Sam, 20.32.

Q. What is the third duty required of m?

A. We must not raise any slander or slying tale against them. It is a foule sin to gadde up and downe from house to bouse, whispering in this bodies care, and that bodies care, this tale and that tale to the discrediting of our brethren, Levis. 19.17.

Q. What is the fourth duty required of me?

A. We must not open our eares to give entertainment to them

that carry tales. For the law of God not onely condemneth those that first fer them on foote, but even those also, that by approving them, and lending an eare unto them, do as it were underprop. and uphold the fame. And therefore it shall be no excuse to fav that we were not the authors, and first broachers of them? But if we be haffie to hearken to flying tales, or give countenance to every busic body that will fill our eares; there shall be just cause to condemne us in this behalfe, Exod. 23.1. Pro. 25.13.

Q. What is the fift duty required of me?

A. We must not blaze abroad the infirmities and offences of our brethren; if by any private dealing they may be reformed, Pro. 11.13.

Q. VVhat is the last duty required of us ?

A. We must not amplifie and aggravate mens faults : though they be bad, yet we must not make them worse then they be : For this shall even make our enemies fay, we love them, when they fee we doe not racke and tenter their faults, but speake so sparingly and so tenderly of them, as possibly we can, Act. 16,22.

Q. What is the duty we owe to God?

A. That we live godly and holily in this present world: So that Godlines. it is not enough to discharge our duties towards men, unles also we walke carefully in those duties that concerne the Lord, 1 Tim. 4.7.

Q. VVbat is the first point of godline ffe ?

A. We must labour to shew in our life that we love the Lord: That we have him in high account and in high regard; that we reckon more of him, then we do of all the world besides, Dent. 10. 12

Q. How may we show that we love the Lord?

A. If we be more carefull to please the Lord, and to keepe his favour, then we be to please all the Princes and powers in the

world befides, John 14, 15.

Secondly, if we love the children of God; for loving the wifedome, the righteouthesse, and the holinesse which is in God, wee cannot but love even the least sparke of these excellent things in whomfoever we finde them, I John 5.1.

Thirdly, if we be zealoufly affected for the glory of God, fo that we be ready to stand out in the Lords defence, and to oppose our felves against every prophane head, that lifts up it felte against

him, John 2.17.

Fourthly, if we rejoyce and take sensible comfort in the favour

of God, and contrariwise grieve and mourne when soever we find him displeased with us, Plat. 4.6,7.

Q PVhat is the second point of godline fe?

We must shew that we trust in God, that we are strongly point perswaded in our hearts, that seeing God hath taken upon him—Godlines, selfe the care, and provision for us; Therefore it shall goe well Trusting with us, and he will store us and provide us of every thing that is in God.

needfull for the comfort of our life, 1 Pre. 5.7.

Q. How feall we show that we trust in God?

A. If we be joyfull and comfortable in our wants, not cleane out of heart, and at our witsend as the wicked are, Mat. 8.15, 16.

Secondly, if we fall not to unlaw full shifts, winding our selves out of danger we care not how, I Sam. 27.1.

Q. What is the third point of godline [e?

A. We must humble our selves under the mighty hand of God. Thirdly bearing patiently and contentedly those crosses and troubles that Humberings upon us, 1 Pet. 5 6.

Q. How may we strengthen our selves to be patient in troubles?

A. First, to consider, that it is our owne sin that hath pulled these A

judgements on us, Micab 7.9.

Secondly, to confider, that it is the Lord that afflicteth us, who having absolute power over us may dispose of us either by poverty or plenty, by sicknesse or health, by life or death, as best pleaseth him, 1 Sam. 3.18.

Thirdly, to confider, that they shall turne to their greatest comform in the end. So that God may feeme to afflict his children, onely

to fweeten and relish their prosperity, 2 Sam. 16.12.

Fourthly, to consider, that though the Lord have deprived us of one bleffing, yet he hath left us many others to rejoyce in: Even as if a man having forfeited an hundred pounds, and the Creditour should take but 100. shillings of him: So when wee by sin have forfited all our bleffings, and all the comforts of our life; yet the Lord straineth but some one part and portion of them, Lament.

Fiftly, to confider, that impatiencie doth but increase our crosse; like one in irons, that strogling and striving to wring them off, hurts

himselfe more then the irons de, Luke 11.19.

Q. What is the fourth point of gottline see? Fourthly.

A. Wee must bee diligent in commending our whole chare Prayer.

by

by earnest prayer unto God; For therein we doe the Lord this honour, that we acknowledge our whole welfare to depend on him, and it is he alone that bleffeth all things that we take in hand: And therfore we must never begin any thing without prayer: We must not eate unlesse we first pray God to blesse that we cate: We must not give unlesse we first pray God to blesse that we give, I Thess. 17.

Q. VVhat is the Reason?

A. There is a double use \ A lawfull use, and \ of the good things of God, \ An bely use.

Q. What be they ?

moderately; when a man eateth, or refresheth himselfe, or sleepeth moderately; when he attereth his Commodities at a reasonable rate, then he doth these things lawfully: But when he sanctifieth, and performeth all these things with holy prayer unto God: Then, he useth them not onely lawfully, but holily too. So that by this meanes our thoughts are holy, and our works holy, our recreations holy, yea and our sleepe is holy to the Lord, I Sam. 3. 4.

Q. VVbat thinks you then of giving thankes before meate?

A.It is a holy the fanctified by the example of Christ and much commended by the Scriptures; our Saviour Christ looked to heaven and blessed the loaves and fishes, Mar. 13. 19. So did Panl, All 27. 35. And we read of the people in the 1 Sam. 9. 13. That they would not eate of the Sacrifice till Samuel had blessed it And therfore their boldnesse is great, that dare use the creatures of God with greater boldnesse then Paul or Samuel, yea and the Sonne of God himselfe would use them.

Q Is it not good to have certaine fet times of Prayer in our houses?

A. It is very needfull, the rather thereby to draw our selves into Gods presence, and to bring our selves in remembrance of this

great duty, that lies upon us, as Daniel 6.16.

Q. VVbat are the fittest times to fet apart for prayer?

A. The Morning and the Evening. In the morning we must pray that the Lord would leade us throughout the day: That he would shrowd us and shadow us under the wings of his grace, and be with us in every thing we take in hand. And this may be termed the morning Sacrifice of a Christian, Pfal. 5.3. At night againe we must recken with the Lord for the sinnes of the day, that we lye not downe in Gods displeasure: but having resenciled, and as it

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were made even for our faults, we may sleepe in the lap and bofome of the love of God. And this may be termed, The evening Sacrifice of a Christian, Plal. 141.2.

Q. How is this further declared ?

A. As Noahs Dove, having wandred all day abroad, yet returned in the Evening to the Arke: So we having toyled, and laboured all day in the world; yet at night we must be carefull to returne. and take up our rest (as it were) with God.

Q. Are we to reft our felves in this thing ?

A. We must not thinke our felves discharged, when these feet times of prayer be performed : but many times in the day we must lift up our hearts to God in the heate of all our businesse: bethink us of the Lord, who alone can prosper and blesse that which we have in hand.

Q. What is the fift point of godline fe?

A: We must lift up our hearts with great thankfullnesse unto Fiftly God for all his bleffings and benefits that are upon us. For there- Thankell fore Moses declareth in the first of Genesis, how God made the giving, Heaven and the Earth, the Sunne and the Moone, and all things here below; to shew that if we have any comfort in any thing in this world. God the Greator is to be bleffed, and thanked for it. 1 Theff. 5.18.

Q. Is it enough to thanks God for his mercies ?

A. Surely no; but as we are thankfull for his bleffings : fo we must be thankfull for his Judgements too, and therefore we must bleffe God, as well for our poverty as we doe for our plenty; as well for our weakenesse, as we doe for our strength: as well when we lofe our comforts, as when we have them, lob 1.22.

Q.VVhat is the reason that so few are thankefull for their troubles? A. Because men are not able to looke through the present evils that are upon them, unto the speciall favour and love of God, who by this meanes compasseth and procureth their greater good. And therefore men thinke it an unreasonable thing, that they should thanke God for the loffe of their wealth, of their peace, of their liberty, and the like, because they see not into that good, which the Lord by this meanes will bring upon them, Rom, 5.4.

Q. How may we provoke our felves to thankefullneffe?

A. First, if we keepe a faithfull Register of the bleffings of God, and engrave them (as it were) upon the gates of the foule, that:

that we may behold in one fight, and in one view, all the rich blef-

fings of God, that are upon us, P/al. 103.1,2,&c.

Secondly, if we confider how unworthy we are of the least of those bleffings which we injoy: For we are not worthy the earth Thould beare us; the heavens should cover us; the Sunne should Thineupon us. And therefore it is the Lords exceeding favour that we are bleffed in any measure, and regarded of him, a Sam. 7.18.

Thirdly, if we confider our preferment in many of our bleffings above other men, and how they are thankfuller for halfe our hap-

pinesse, then we are for the whole, Mat. 13.17.

Fourthly, if we consider how the number of Gods bleffings groweth daily towards us, So that if we had cause to thanke God vellerday : we have greater cause to thanke him to day. And if we have cause to thanke him this yeere, we shall have greater cause to thank him the next yeere; the Lords mercy still more and more increafeth on us, Ezek, 36.11.

Q. What is the last point of Godline Je?

Sabboth, A. The fanctifying of the Sabboth, which is one of the chiefelt duties of a Christian, as being the very sinnewe, and the life of all the reft : For though a man be never to ficke and diseased; yet so long as he lyes at Physicke, and useth good meanes of health, there is some hope he may doe well; but when he lets his disease runne, and will not come under the Physitians hands, then his case is desperate, we have little hope that hee will ever mend. Even so, though a man be never fo ficke and difeafed in his foule; yet folong as he hath care to fanctifie the Sabboth, to partake in the holy Prayers, and the Ministery of the Church, there is some hope that in time there good things may worke upon him. But if he will not come to joyne in these exercises of the Church; if he have no care to heare, to pray, to meditare and the like; then his state is wofull, we have little hope of amendment, If ay 38.13,14.

Q. How must we fanctifie the Sabbath?

A. First, in feeting our felves apart from our worldly bufinesses, that we may with greater liberty, beltow our felves in the fervice of God: And therefore it is not lawfull to journey about our worldly matters upon the Sabboth day, Exed. 16.29.

Secondly, it is not lawfull to keepe Fayres or Markets on the

Sabboth, Nebem, 12, 12, 16, 17.

Thirdly, it is not lawfull to fowe or reape, or to load our cart,

or to weed in our corne on the Sabbath, Exed, 14.21,

Fourthly, it is not lawfull to buy or fell bargaines upon the Sabboth, Neb. 10.31.

Q. Whom doth this Doctrine meet withall ?

A. First, it condemneth those, that take up that day for their worldly affaires, and many times cast the greatest butthen of their

buline le upon the Sabboth, over the least the same and the

Secondly, it condemnets those, who though they rest from their labours outwardly; yet not withstanding they have their heads and their hearts so fraught with worldly matters, that indeed they doe not performe the tenth of the Sabboth, Amor 8.5.

Q. Are all workes forbidden on the Sabboth ?

A. Not all, but such only as be lets and hinderances to the Sabboth. And therefore we learne Mat. 12. That three forts of works are lawfull on the Sabboth.

Q. What are they? To a to a find and a work

A. First, workes of necessity, as if our enemies invade us, it is lawfull to repulse them. If our house be on fire, it is lawfull to quench it. If agappe he made into our come or passure, it is lawfull to mend it. Mat. 12, 2,4.

Secondly, workes of holinefic, fuch as lend their helpes to the Sabboth: As a man may goe forth on the Sabbath day to preach, by the example of Christ, Mat. 12.9. or to heare a Sermon by the example of the Noble works in the 2 King. 4.22.

Thirdly, worker of mercyoss a man may drefte his meats, and pull his beaft out of the pit, and minister unto a sick body upon the

Sabboth day, Mat. 12.21, 12.

Q what is the other thing wherein me must fantifie the Sabbeth?

A. In practifing the holy Exercises of the Sabboth; And therefore they that rell from their labours, and yet are not exterill to fanctific the Sabboth in the holy duties thereof, doe not indeed truly keepers Sabboth to the Lord, Exed 3, 2,3

Q. What are the exercises of the Sabbeth?

A. They are of two forts, Some are Private and

Q. What are the publique exercifes of the Sabbeth?

The first is hearing of the Word of God with seare and re-

Thing or the Sabouth, forther wit with form makes and the Control

A. That they which either loyter at home: or when they come, either gaze, or fleepe, or reade, when they should heare, doe

not indeed fanctifie a Sabboth unto the Lord.

Q. What if they have no Preacher in the towns where they dwell?

A. Yet they must feeke abroad, as the little bird leaveth her warme nest, and slies for her food where the can get it: So must they by the famous example of the Noble woman in the 2 King. 4.

And also of the Queene of the South, Mat. 12.84.

Q. What is the second exercise of the Sabboth?

A. Thankef-giving to Got for his many and great bleffings bestowed upon us all the weeke before, together with earnest prayer for the continuance of the same all the next week, and ever after, Alls 16.13.

Q. What gather we of this ?

A. That they which thinke it enough to be at the Sermon, and withdraw themselves from the Prayers of the Church, doe not Sanctifie the Sabboth in all the duties of it.

Q. Are none else faultie in this point?

A. Yes, even they also, which runne out before the end of the exercise, turning up the heeles to God and departing, before the Lord give them liberty to depart, Ezek, 46.10.

Q. What example bave we of this ?

A. Mat. 26.30. We reade that the Disciples of Christ went not out, till the Pfalme was sung, onely Indas was so hotly set upon his businesse, that hee could not carry the Psalme, Iohn 13. 30, 31.

Q. What is the third exercise of the Sabboth?

A. Receiving of the Lords Supper at the appointed times, and attending to Baptisme, if occasion serves, that thereby we may be brought in better remembrance of the vow and promise, which we have made to God, and also lend our belpes too in prayer to the little Babe then presented to the Church, Ass 20.7.

Q. What are the private exercifes of the Sabboth?

A. They are of Such as prepare in to the publique duties of the two forts, Such as must be performed afterwards.

Q. What are the exercises in the boly preparation of the Sabboth?

A. Private prayer, that the Lord will fit and inable us to the fanctifying of the Sabboth, so that we may reverently attend un-

to the Ministery of the Word, and the prayers of the Church, and profit thereby, and that God will be the mouth of the Minister, that he may speake with grace and power unto the hearts of the hearts, Beele (4.17.

Secondly, rising early, and making the shorter meales, that we may have the more time to bestow in private prayer, and be the more cheerefull in the rest of the exercises that are behind, Plat.

110.148.

Q. What is the equity of this duty ?

That if we cut short our sleepe, when our owne businesse is in band, much more should we doe for the Lords: and if we cannot make a good meete when we have a worldly matter in hand, much lesse should we dwell upon our dishes, when the glory and honour of God calls us from them.

Q What learne we by this ?

A. That their fin is very great, who being content to rife early all the rest of the weeke yet give themselves to sloth and sluggisheres exceedingly upon the Sabboth day, bewraying thereby their prophane and worldly minde, that they carry more good-will to their own businesse, then they do to the Lords.

Q What are the private duties of the Sabboth after me have beene

at Church?

A. A joyfull thankes giving to God for the gracious and good things, that we have heard, bleffing the Lord in our foules, that it hath pleafed him to pour out his whole heart unto us in the Minniftery of the Word, and to reveale those things in our dayes, which many yeeres have been shut up and sealed from the world, Neb. 8, 12.

Q. What learne we by this?

A. That as Iohn faith, Revel. 5.4. That he wept much when the Book was scaled, and no man was found to open it: So men should weepe to see the Booke of God lye classed in their Churches, and no man to open and expound it to them.

Q. VVbat is the second private duty of the Sabboth?

A. Meditation, and beating over by our felves that which wee have heard. For this is that, which mightily strengtheneth the Ministery of the Church, and without which, all the preaching in the world will do us little good, AB: 17.11.12.

Q. What is the fecond private duty?

M. Conference with others, when it may be had, at the least to talk e in the way of Jefus, as the Disciples, Luk, 24, 17, to the 20.

Q. What is the end of Conference?

A. That others may supply that which we want, and so we may reape double fruit of that which our selves remember, and then of that which others have learned. If every one of us had but one coale, or but one stick upon his fire, it would east but a little heate; but if all we should bring our sewell together, and lay it on one hearth, it would make a mighty blaze: So while every man catcheth but a little at a Sermon, that little doth him but a little good; but if every man would bring his little, then we might make (as it were) one common stock, we should be better able to set up and go through with Christianity, then we do.

Q. What gather we of this?

A. That their fin is exceeding great, who so some as their backs are turned upon the preacher run presently into the world and fall immediately into speech of worldly matters, as if they had been at a Market, or a Beare-bayting, unbefeeming the Gospell of Christ, the holinesse of the day, and the honour of the place from whence they came.

Q. VVhat is the fourth private duty!

A. Reading of the Scriptures for the further strengthening and fetling of our faith. For if the godly Christian must read somewhat in the Bible every day, this exercise may not in any wise be layd to sleepe on the Sabboth day, Pfal. 1.2.

Q. What is the last private duty of the Subboth?

A. Comforting of our brethren, both relieving them when they be in need, and instructing them when they want instruction, Mar. 12, 12.

Q Why bath the Lord appointed fo many Exercises upon the

Sabbeth?

M. Not to burthen us, and tyre us out with the number of them, but to make the Sabboth more easie for us; for how tedious would it be if we should doe nothing else but pray, or nothing else but reade? But now the Lord hath appointed us variety and change of duties, that being weary in one, wee might recreate and refresh our selves in another.

Q. How long doth the Sabboth Laft ?

Not some few houres of the day, but the whole day,

Levit.

dew at night, till the Lords day at withe againe, So ist spains

2. What is the reason bereaf? and haftens weren I sorn cut

A. Because on the Sabboth day, we are to make our provision, and to store our selves for all the weeke, so that all the rest of the daies may feele the benefite and comfort of this one day; and therefore men must not thinke it is some sew hours, a little in the morning, and a little in the afternoone, that will store as with all that faith, love, patience, humilitie, that is needfull for us: The greatest part being scant able to get up in many daies so much as will serve them for one.

2. W. What gather me of this ? o ol bas schand and the

That they who thinke it enough to fpend an hours in the forenoone, and an hours in the afternoone, at Church, neglecting the rest of the day, know not what it is to sanctific a Sabboth to the benefit of their soules.

Q. If the whole day must be holy to the Lord : why then do we eate

and drinke, and sleepe on the Sabboth day?

. First, because these are workes of necessitie.

Secondly, because they lend their helpes to the sanctifying of the Sabboth: For by sleeping in the night, and eating in the day moderately, men are the better enabled to goe through with the duties of the Sabboth, not being able to hold out in them, if these comforts and refreshings should bee taken from them.

Q. When doth the Sabboth begin?

A. Over-night at the flutting in of the day, as appeareth evidently, Levit, 23, 32.

Q. What is the reason bereof?

A. That the night before might be (as it were) a preparation to the Sabboth, both to put them in minde what they are to looke for the next day, and also by private prayer, and repeating that they heard the weeke before, to make them the readier and the fitterifor it.

Q. Was not this Law particular for the Iewes onely?

A. No: For the Christian Churches observed it as well as the Jewes, and therefore Saint Angustine in his 251. Sermon De tempore, grounding his judgement on this place of Leviticus. saith. Let us wholly imploy our selves in the service of God, leaving off our husbandry, and all other businesse from Satur-

day at night, till the Lords day at night againe. So long Charles the great Emperour enacted the Lords day should be kept in French Churches, and the Councell of Torrogon in the Churches of Spaine, which use the Spaniards they say hold even to this day.

Q. Is this all that is required in the Christian life?

lat duties required of us. He that is a Father, must thinke that hee stands charged with the duties of a Father. He that is a Master must thinke that the duties of a Master will be looked for at his hands, and so of a Servant, of a Subject, and she like;

. Q. What learne we by this?

A. That a man must not thinke himselfe discharged, if hee have walked with some care in the generall duties of a Christian; unlesse also he performe the same in those particular duties, which in regard of his particular state and calling, are layd upon him.

Q. VVhat is the Hubands duty to the wife?

It is layd downe in the I Pet. 3.7. in three points, first, he must dwell with his wife: That is, he must live in a sweer, and lovely communion with her: He must not absent himselfe more then there needs: Nor make himselfe strange to her, when he is at home.

Q. VVhom doth this dollrine meete withalt?

The condemneth those, that upon every light occasion will be shifting from their wives; For how soever the sure not with thee, yet thou must remember, that shee is the companion of thy life, whom God and thy owne choice hath joyned to thee, Mar. 19.16.

Secondly, it condemnets those, who not fettling their hearts at home, love to be roving, and ranging much abroad; for the Lord would not have the least occasion of suspicion to be left to the jealous wife, and therefore hath tyed the husband the more strictly to delight himselfe at home, Proverbs 5. 18, 19.

Q. What is the fecond duty?

A. First, he must dwell with her according to knowledge, knowing

knowing that God hath made the man, the head of the woman, and therefore he must not lose the honour of his place; but by wisedome, gravity and all good advise, seeke to direct her in an honest course, Ephel. 5.25, 26. The husband is charged to love his wife as Christ loved his Church. But Christ so loveth his Church, that he sanctifieth it, and makes it an holy Church, and therefore the husband must so love his wife, that he suffer her not to by in her sins, but by all good meanes seeke to reclaime her, and to bring her from them.

Secondly, knowing that a woman is the weaker vessell, and therefore it is an unreasonable thing to looke for all that faith, patience, humilitie, discreet and wise carriage, that they finde in

men.

Q. Vyhat gather we of this? a dissellar severy dele

That the wife must bee supported, and borne withall in her rashnesse, want of discretion, and the like infirmities haunting and waiting upon the Sex: And therefore every advantage mu t not be taken against her, but we must breake through many discourtesses, and many wrongs to hold love and friendship with her.

love, where there is not four & pub brids set ii sadw. Q be

veffell.

Q. What is meant by this ? him and to wind brown at a is a W. Q.

A. He must have her in good reckoning and ingood regard, not despising her for the infirmities of her Sore, but accounting well of her for the graces whatsoever that lare in her, escening her as a vessell, as one needfull and necessarie in the house.

Secondly, he must provide for her the best he can, he must not fet her over the whole care of his provision about as the is the weaker vertell, to he must think in the maintenance of the Family to be affilled more weakely by her.

Q. What is the wives duty to her husband?

A. She must be subject to her husband, humbling her selfe to the yeake of government, which God hathlayd upon her. For God hath made the man the head of the woman, and therefore this must abate all pride and selfe-love, and worke true honour in her heart towards him whom God bath made the

re

the chiefe in the house, to Pet. 3:12 what what how said got would

QueHow is this further declined tool too flum ad anotared out

A. That the husband is Gods deputie, and Gods Lieutenant in the house, as Christ is in the Church, and therefore to despite the husband is to despite God; to disobey the husband in lawfull things, is to disobey God, became they lift up themselves against the power which God bath placed in his owne steed and roome; Epbef. § 122.

Q. Why doth the Scripture beate fo much upon this duty ?

A. Because there is afecret fwelling in the heart which will bardly brooke the government of the man, especially, if in any good qualities they goe beyond him.

Q. How must this subjection be declared?

A. Both by reverend speech, and all humble behaviour to her husband. Some take it to be their grace to speake rudely and bluntly to him. But it was Smale honour that the obesied Abraham and called him Lord, I Per. 3. 5.202 and require the band of the control of the called him Lord, I Per. 3. 5.202 and require the band of the called him Lord, I Per. 3. 5.202 and require the band of the called him Lord, I Per. 3. 5.202 and require the band of the called him Lord, I Per. 3. 5.202 and require the band of the called him Lord, I Per. 3. 5.202 and require the called him Lord, I Per. 3.202 and I Per. 3.20

Q. VV hat is the rea fon hereof ? of lines.

her that deserveth love; But because a man is not easily brought to this love, where there is not some tause of love; Therefore the Lord would have the wife by gentle and sweet behaviour, deferve and win love at her husbands hands.

Q. What is the second duty of the wife & in and a norm as town . O

Masslee man be of pure conversation; no havoker, no waster of her husbands goods, in o inticarrol, him to dishonest things, like Ind wife; that was robs tempter, notifie, not suggish, no babler abroad of her husbands failte, Pros 3, 10, 11,

Q. What is the third duty?

The that feare her husband, and the must be both to displease bin, i fushe a tender care the must have of his temfort, and of his peace, that the must not do willingly the least thing, what may displeate him, Ephel. 5.23.

Q. VVbat is the fourth duty?

M. She must not be proud and costly to her attyre stretching one her selfe coall that she may but keeping under her husbands ability, rather then any whit above it, if Pas. 3:38 and above died bear died bea

Q. What is the fifeduty? 11 hom and

She must enterraine no fecret diffike of her husband,

## Grounds of Religion.

but gelf her minde with all content ment in him, ever pleating her

Q. What is the last duty ?

A. She must be of a meeke and an humble spirit, not given to cursing, brawling, freeting and suming with him, but by meekenesse and over support him up his hastinesse, rashnesse, and other infirmities which he hath, I Per, 3, 3.

Q. VVbat is the Parents duty to their children?

Parents,

They must bring them up in the feare of God; they must feeke to place religion and true godlinesse in their hearts. They must not onely traine them up to live civilly, and honestly in the world: But their chiefest eare must be to acquaint them in their tender yeares with the waies of God, Ephs. 6.4.

Q. VVbat is the fecond duty ? ....

A. They must not be charlish and bitter to them, moping them too much, but living with some cheereful nesses among them, Col. 3.21.

Q. What is the third duty? was grouped and from mes

They mult not let their Children runne out, but hold them in and correct them moderately for their faults, for better the Parents by different correction make their children weeper then their children through their ungracious behavious make their aged Parents weepe, and lay do who their hoary heads with forrow in the grave, Prol 19, 18.

Q. WWhat is the fourth duty Rom! I liever significant bother

did Samuel, bellowing the reft in fame honest Trades, to that fione be suffered to type idle upon their hands.

Q. VVbat is the fift duty ?

A. Mothers must nurse their children at their owne breasts, for even the Estredges in the Wildernesse draw out their breasts into their young and profeer food, but then they leave their egges to be hatched by another Ges. 21.7.

Q. What is the fixt duty?

A. When their children be ready, they must be carefull to match them with men of understanding and such as feare God:
They must chiefly looke not how rich they be; how personable they be; but how godly they be.

Q. Is it not lawfull for a Christian to match with a fent

of No, for this is amping of the holy feed, and a wilful flioging of our felves into a continual temptation; a lugging of our felves with a continual yoke.

Q. What is the feventh duty?

A. They must so labour, and care moderately for outward things, that when they depart this life, they may leave some blessing amongst their seed.

Q. What learne we by this?

A. That their finne is great, who live fo riotoully and idly, that they be able to leave no meanes to their children when they dye.

Children.

Q. What is the Childrens duty to their Parents?

A. They must seeke the honour of their Parents, Mat. 15.4. first so behave themselves, as that their Parents may have credit by them; For a good childe is an honour to the Parent: but hee that is evill is the shame of them that have brought him.

up.

Q. How must we honour our Parents?

A. By making good account of them, and using them reverently with all humblenesse and seare, Levis. 19.3.

Q. What if the Parent be a meaner man for 100 1000 10 10 10 10

A. Yet the childe must performe him that reverence and known that is due; Though a King should not be the wisest, nor the gravest, nor the learnedst man in the kingdome; yet because the Lord hath stated him in his royall Throne, therefore they that are graver and wiser; and learneder then he must bow before him. So though the Parents in many things come short of their children yet in that they are their Parents, they have their honour and their excellency above them, Gen. 48.12.

Q. VVbat learne we from bence ?

looke for the reverence at their childrens hands, as Iacob though but a shepheard, yet was well content that Ioseph his sonne should bow before him.

Q. In what elfe must we honour oun Parents ?

M. In being obedient to them and performing their wills, both when they be alive and when they be dead, so farre forth as lawfully we may, especially in the waightie matter of Marriage, which may not be dealt in without their consent, Pro, 23, 23.

Q. VVho

Q. Who are they that are contemned bereby !

A. Such as make light of their Parents, doing all apon braine, never caring for their counfell or confent, Pro. 30.17.

Q. What is the best thing wherein we must honour our Parents?

A. In maintaining and relieving them in comfortable fort according to our ability, when they be in need, 1 Tim. 5.8.

Q.VVhat is the reason bereof?

A. We have received much more at our Parents hands, and they did but trust us with their wealth till themselves were old: and therefore we cannot in any equity, but render and repay them their owne when they be in need, 1 7 im 5.4.

Q. Are these duties to be performed to our own Parents only?

A. They belong also to our Parents in law. Christ was obedient to his stepfather Ioseph, Luke 2.5. And Misab notes it as one of the sins of the People, Cap. 7.6. That the daughter in law set up her selfe against her Mother in law; a fin too common in these wofull dayes.

Q. VVbat is the Masters duty to the servants?

They must teach them religion, and the feare of God, that their fervants may continue the Lords worship when our selves are in the grave. For why is the Centurian said to feare the Lord with all his house, Asts 10.2. but to teach us, that it is not enough to be godly our selves, or to have one good Servant like a Iseph in the house: but it must be our care that all within our gates, and under our power and authority may feare the Lord, Gen. 18.19.

Q. How may Masters be stirred up to some care of this duty?

A. If they confider, That their owne good, and their owne wellfare is procured thereby; for many a Master is blessed for his godly servant, as Potipher was for Ioseph; and he fares every day in the weeke the better for him. But where bad servants be, there falls the curse of God for the servants sake, Gen. 39.5.

Q. But what if the Master teach and the servant will not learne?

all f the Malter doe his fairhfull indeavour, his conference is discharged: Man can but perswade, it is God onely that must change the heart. Noah preached to his owne family, as well as to the old world, 120 yeares, and yet when the godly man entred into the Arke, he had not one godly servant after all his paines that would enter with him. So Lot was a just and a righteous

Maffara

man, and that had care of his house; yet when he was called out of Sodome, he had not one ferwart in all his house, that would goe out of Sodome with him.

Q. What is their second duty to their servants ?

wards men, not bearing them out in their wrongs, but bridling and reftraining them the best they can, 1 Sam. 22.2. With 1 Sam. 25.7.

but Q: What gather we of this?

A. That as David servants were the better for his service, so we should seeke to make our servants not the worse but the better for our houses. For what a searchall saying will it be at the judgement day, Insuch a mansservice I tooke my bane, I may curse the boure that ever I came into his house, there was my right confusses wounded, and all my graces taken from me.

Q. What is their third duty to their forvants ?

A. They must not over-labour their fervants, laying more upon them then their strength will beare. A man would be loath to over-worke his beast; how much more his servants in whose face he may see the image of God shining, as well as in his owne, Ich. 13.

Q. What is their fourth duty ?

A. They must pay them truly for their paines, for the labourer is worthy of his hire, 1 Tim. 5.10.

Q. What gather we of this ?

A. That their fin is great who fend away their fervants empty after all their toyle. Laban is the patterne that such men may be painted by: they can well be content, that their fervants should labour and toyle, and spend out their hearts and strength in their fervice; but care not though they go away without one halfepenny for their paines, Dent, 11.13, 14.

Q. What is their fift duty?

A. They must chasten them with discretion and moderation for their faults: for the Lord would not have the servants life by any hard dealing of ours to be made wearisome and bitter to them. We read of furious Saul; That his spirit was mastring at any litle word: and of Nabal, so fierce that a man could not speake to him. To the lake reproch of those that will heare nothing when they be in heat, but let every thing flie that first comes to their hands, Lovie, 25.49. How many blessings did Laban lose, onely by entreating a

good

good fervant ill? This makes our Servants even the jewels of our house, wearie of our service.

Q. How may they keepe a maderation in their punisoments?

A. If they looke that the cause be just. Secondly, That the punishment be equal as may be to the offence, keeping under it rather then any whit above it, Dent. 25.2,3.

Q. What is their fine day to them?

A. They must winke at many slippes, and passe by many faults through love. For if the Master should take the forfeit of every offence, he shall never live in any peace, but vex himselfe more then his servante that offend him. Escal f. 7.23.

Q. What reason is there to mave us to this?

A. As they are servants under us so we are servants to a greater Lord. Wherefore if we would not have God take us at advantage for every fin, we must not take our servants short for every fault, Epbel. 6.9.

Q. What is their Laft duty to their fervants?

A. They must esteeme best of their best servants, accounting of every one according to that trust and faithfullnesse, that they finde in them, as Germeline cast speciall favour on that souldier that teared God, making him his Jewell and treasure above the rest.

Acts 10.7.

Q. VV hat is the forwants duty to their Mafters ?

A. Servants must be obedient to their Masters, not their owne men, but living wholy at their becke and at their command, as the Centurien saith to his servant, come and he comes; So when we say to our servants come, they must come, &c. Ephel. 6.0.

Q. VVbat is their fecond duty?

A. Servants must be diligent to please their Masters, having a tender care, that nothing may slippe through their singers, which may offend them: They must feeke even to fit themselves to them (so farre fonth) as they may with an unstained Conscience to the honour, and not whole dishonour of their Masters with whom they dwell, Tit, 2.9.

Q. VVbat reason is there to firre them up to this?

A. In ferving their Masters they serve the Lord Christ, And therefore it a man would bee assumed to serve Christ sotherfully, or idly, or grudgingly, he must be assumed to serve his Master so, his Master being but Christs deputie, and Lieutenant

Servants.]

in the houfe, Col. 3.24.

Q. What is the third duty ?

A. They must not murmur, nor answer againe, when they be reproved, but in silence and patience commend their cause to God, Tit. 1.9.

Q. What is their fourth duty ?

A. They must not filch or purloyne the least point or pinne, nor make havocke and spoile of their meate, or of any thing else that comes into their hands, Ish. 6, 12.

Q. What is their fift duty ?

A. Servants must fixew all good faithfullnesset their Masters, discharging themselves with all trust in the places committed to them; not beseeming themselves, whiles their Masters are in sight, and proclaiming loosenesse and liberty when they are gone, but earrying themselves with as great trustinesse in their absence, as if they were present with them, Ephes. 5.5.6.

Q. What reason is there to bring them to this?

A. To consider, that that which they hide from their Masters they cannot hide from God: for though their Masters see them not, yet God lookes upon them from heaven with a bright and a shining eye, and he sees them playing and gaming, and trifling out their time: and therefore when their Masters backe is turned, they must still thinke the Lords backe is not turned upon them, Heb. 4.13.

Q. What is their fixt duty ?

A. Servants must tender the credit of their Masters, burying their private faults within the private walls, by no meanes publishing the secrecies of the house, no not then, when they are departed from them, Prov. 1.11, 13.

Q. What is their laft daty?

A. They must fettle themselves in their service, and not upon every light displeasure be flitting to a new. A good servant is not then going every day; but is some times 20. yeares in a place together as Iacob was: But now in 20. yeares, the greatest part will have 20. services by their wills, Gon. 16.8,9.

Q. What generall reasons are there to edge them on to these duties?

A. Christian servants must so behave themselves, that they may be an honour to the Gospell: that as Patipher was glad of Ioseph. So men may say, there are no such servants as the servants of Christ

for faithfullnesse, care, and diligence, and honestie, that may carry the torch unto all the rest, I Tim. 6.7.

Q. What is the duty of thefe that be in office ?

A. They must be men of courage, they must not let every bolds. Officers, face dash them and beare them downe, but stoutly oppose them-selves to the discontinuancing of every disorder that raignes, Down.

1.17.

Q. What gather we of this?

of: That as men wish all things were well, so they must have courage for the truth to oppose themselves against all those that be hinderers of their goods, Ier. 9.3.

Q. What is their second duty ?

make a conscience of their Calling, and be content rather to displease their dearest friend then to displease the Lord; rather to lose mens favours then Gods: rather the whole world should frowne, then God should frowne upon them, I Chron. 19.9.

Q. VV hat is the reason here of?

A. Because this is a great damping, and a great cooling to them that are in place, they dare not execute their office least men should be angry with them, and therefore Gods seare must be opposed, as a brazen buckler to the seare of men: to thinke that as men will be angry if we doe it; so God will be angry if we do it not: as men will vex us, if we presse it; so God will vex us and be terrible and searefull to our soules if we presse it not. And who art thon that search the sace of men, and search not the sace of the mighty God, who is able with one blast of his mouth to blow thee into hell, and with the least touch of his singer to sling downe the pillers of heaven and earth about thine eares, sob 32,22.

Q; What is their third duty ?

A. They must be men hating coverous nesses, they must not be so gredily set upon their gaine, that they will spare neither time nor money to discharge their duties. But they must be content many times to passe over all regard of themselves, and even to let their owne businesse sleepe, that the causes of God and the people may be set on foot, Exad. 18,21.

Q. VVhat is their fourth duty ?

A. They must not be ready to doe all upon a braine, but in matters of moment, and beyond their reach be glad to advise with those

Subjects.

those that be wifer and skillfuller their themselves, Enth. 18. 22.

Q. VVbat is their last duty & Jam 1 1 foron ils offentorout

A. They must apply themselves to their office, that is ever set and buckle themselves to performe the duties of it, Hab. 12.2.

Q. What learne we by this ? web mach swood has mede dieb o

the offices of a towne, fleepe in them, and flubber them over they care not how, as if Magistracie were a chaire of case.

Q. What is the duty of private men?

A. They must make choice of fit and able men to rule among them, Dent. 1 . 3.

Q. What gather we of this ?

That it is a great fin to cast our offices we care not where, never regarding the fitnesse and ability of the parties that we name: So we set up officers in the Church like scarre-crowes in a field, Idoll officers like Idoll shepheards. That have eyes and see nor, cares and heare not, mouthes and speake not against any thing that is amisse.

Q. What is their (econd duty ?

Common-weale, or of the Church, finding fome reasonable first nesse in themselves to discharge them: For what is this, but to bury our Talent in a napkin, and deprive our being of all the benefit and comfort of our graces, Phil. 2.34.

Q. What is their last duty ?

A. They must reverence and regard those, whom God hath placed in office and authority, though otherwise in many respects inferiour to them, Alls 24.5.

Paftors.

Q. What is the duty of the Paftour of the Church?

A. He must approve himselfe both to his own conscience, and to the judgement of others to be the Minister of God, 2 Con. 6.8.

People. What is the duty of the people to their Paffenins?

A. They must seeke to have a godly and a good Minister placed amongst them.

Q. How would we feeke it ?

A. By prayer unto God, that he will raise up faithfull and good Pastours to his people, Mar. 9.38.

Q. What gather me of this?

That their fault is exceeding great, who content themselves with

with that weake ministerie which they have, are not oft upon their knees, and doe not labour carefully in their places to fet up a fufficient and an able man among them;

Q. What is their second duty?

A. They must pray for their good Ministers, that God would poure grace into their lips, and wisdome into their hearts, that they may speake the Word faithfully and feelingly to the people. For as when Moses hands fell downe, Aaron and Hur helpt to beare them up: So when the good Moses of our land waxe weary in their labours, and are out of heart; by the Prayers of Gods people, they must be strengthened in their Ministery and cheered up againe, Col. 5. 3,4.

Q. VVhat is the third duty?

A. They must love the Ministers of the Word, and that not with ordinary and common love; such as they bestow upon every one; But with singular love above the rest, I Thess. 5 13.

Q. What is the reason hereof?

Men love them best, which wish them best: But none wish us more good then the good Ministers; for they would have us to be all saved, to be Kings in the new Jerusalem, and to sit crowned in glory with Christ upon his throne; for this they labour, and watch and spond their strength, caring more for us then we care for our selves, and therefore they deserve to be loved in an high degree, Gal. 4.15.

Q. What is their fourth duty ?

A. They must reverence the Ministers of the Gospell, having them in good reckoning, and in good regard, not accounting of them, as the prophane for doe, as of the basest and meanest in the world, Levis, 21, 8, 2 Cor. 3.9.

Q. What Ministers are most to be esteemed ?

A. Ministers are more or lesse to be accounted of according to the benefit, which the Church receiveth by them. And likewise they are to be had in greatest regard, who have laboured most for the profiting of the people, 2 Cor. 11.23.

Q. What are the helpes and meanes to continue us in this good

The first helpe, is diligence, when a man bestirs himselse Helpes to in goodnesse, and pursueth religion even at the heeles, labour a holy life ing in it notably, and sweating about his soule. And there-Diligence.

fore Christianity is commonly compared to an Occupation or a Trade, because there is no good to be done in it; unlesse it be throughly applyed, 2 Pet, 1 10.

Q. What is the reason hereof?

A. Because a man goes no further in Christianity then he drives forward his soule, and lugges it on. And therefore if he once slacke his paines; let him looke also that his love, and his zeale will quickly slake.

Q. What learne we by this?

That they who content themselves with a cold profession of the Gospell, and to go along in Religion for company sake, and do not gird their loynes, and set themselves unto it seriously, shall never attaine to any soundnesse in it, Pro. 13.4.

Q. What is the second helpe?

Graces A. To nourish our graces, and to plie the fire of the Spirit, nourished that it goe not out so soone as we feele any declyning of our state, as coldnesse in prayer, deadnesse of heart, wearinesse in good

that it goe not out so soone as we feele any declyning of our state, as coldnesse in prayer, deadnesse of heart, wearinesse in good duties; not to let the disease to grow, but immediately to labour the reforming of it, Heb. 1 2.1 3.

Q. Declare this more fully ?

A. As a man feeling the grudging of an Ague, feekes to meete with it, and to prevent it before it come: So when we feele any declining of our state, a fit and a pang of sin, we must gather up our selves from that wearinesse and deadnesse, and coldnesse, that is growne upon us.

Q. What is the third belpe ?

To watch our life. To fet a watch over all our life; to looke that we speake, out life, nothing, but what God would have us speake, and that we thinke nothing but that which God would have us thinke and doe. And that we have the Lords word, and the Lords warrant for every

thing that we take in hand, Pfal. 39.1. To story our shalls &

A. That they who let their lives run at randome, they care not how, and doe not first consider before they doe any thing, what God would have them doe; and before they deale in any businesse, how God would have them deale; and before they say any thing, what God would have them say, must needes offend exceedingly.

Q. What is the fourth helpe?

and to our Ministers paines, how fin dyeth in us, what corruptions utiall. are yet strong, and what paines we take for the weakening of them; This will comfort us and encourage us forward if we have done well, and make us a shamed of our sloth, if we be not the better by our meanes, 2 Cor. 13.5.

Q. What is the fift belpe?

A. Reading of the Scriptures privately as often as we can, Scriptures though it be the leffe, and that which we want at one time to fup-reading, ply it another, so that we be constant in our course, Joh. 1, 8.

Q. How may we reade the Scriptures with profit ?

A. First if we remember it is God that speakes in the Scrip-How to ture, and therefore when we open the Bible, we doe open the read with mouth of the blessed God to speake unto us; So that when we profit. come to reade, we may say as Samuel saith, Speake Lord for thy servant beareth 2 Pet. 1.12

Secondly, if we thinke that God comes not to talke with us of trifles, for this beforemeth not the Majesty of God; but he somes to speake with us of matters of great moment, and of great weight, of such as concerne the everlasting welfare of our soules, and therefore we are to quicken up our selves in the hearing of him. Dest. 32.47.

Thirdly, if we think that there is never a word that God speakes in vaine, but it hath something for our instruction and good, if we could take it; And therefore when we reade without profit, we may say; Lord, that God should talke so long with my soule, and I ne-

ver the better for it, Rom. 15.4.

Fourthly, if we apply the Scriptures to our felves, not reading them as strange stories that concerne us not: But to thinke that we shall finde him the same God to us in our troubles, prayers, sins, and repentance, which Abraham, and David and Iob, and Iacob have found him before us, Iam, 5.11.

Fiftly, if we infift, and dwell longest upon those places which

meet most with our corruptions.

Sixtly, if we meditate of it afterwards, and lay up that which we understand, and aske of that which we do not, Att. 8.34. Praying to make it profitable.

Q. What is the fixt helpe ?

Marking Particulars.

To reade twice or thrice in a week, as our leifure will efford, those places of Scripture which concerne our particular calling to confider with what faithfullnesse we have walked in the duties that are there commanded. As he that is a servant to peruse those Scriptures, that lay downe the duty of a Servant, and he that sa Mafter those places that describe the duties of a Mafter. This iwill be a great advantage to godlinesse, to have the Lord so often calling us, and ringing cutic continually in our cares, Dent. 17. 18, 10.

Q. What is the seventh helpe?

Meditatio on good things.

A. To be alwaies meditating on good things, and fet the minde on worke in holy thoughts, especially to consider the cutsed esfate of the wicked to avoid it, and the happy estate of the godly, and to be heartned to the like, Pfal, 1 19.97.

Q. Woat difference is there betweene the flate of the godly, and of

the wicked ?

A. Great difference, while they live, but greater when they dies For the godly die like lampes, they make a fweet close : they fall afleepe in the armes of Christ; Whereas the wicked die like hogges that goe grunting and whyning to their death: fo they struggle for life and fricke to the world and are loth to die, Numb, 22, 10.

Q. What is the eighth belpe?

Affliction

A. To make an holy use of our troubles, to remember they Sanctified, are as whips in the hand of God to feourge us home to him, Plat. 119.67.

Q. How is this declared?

A. By a similar for if a sheepe runne from his fellowes, the shepheard sets forth his dog after him, yet not meaning to weary the sheepe but to hunt him home to the flocke againe. So when we wander aftray away from God, the great Shepheard of our foules fets out his dogge after us, fometimes poverty, fometimes ficknesse, sometimes dearth of corne to chase us from our fins, and to drive us to God againe.

Q. What is the ninth belpe ?

A. To bring our felves oft in remembrance of the vowes and covenants which we have made with God, and to call upon our brance of felves for the performing of them: For if it be dishonest to breake vowes & with men, how much more if we shall not keepe touch with God, Covenats, Pfal,66,13,14.

Q.VVbat

## Grounds of Religion.

9. What is the tenth holpe !

A. To use the company of the godly, that we may be the better by it, Pfal. 119.63.

2. VVhat good is gotten by it ?

A. First, We are thereby provoked to be like thom: Saula twicked man falling into the company of the Prophets, and feeing how godly they frent their time, was made ashamed of his owne life, and began to prophesie with them, I Sam. 19.24.

Secondly, we have our benefit in all their gifts; we are the wifer for their wisedome, and their zeale kindles ours, as one candle

lights another, Pro. 13,20.

Thirdly, we are thereby kept in some compasse, and our corrun-

tions nipt in the head that they dare not ftirre, Iofb. 24.31.

Fourthly, we fare the better many times for their fakes: God revealing that to the which he would not have done to us Kin. 3.14

Q. What is the eleventh helps?

A. To withstand and avoid all the letts which may stop and hinder us in our Christian courses, be it pleasure or profit, or com-Withstanpany or friend, away with every thing that may hinder us from Letts Christ, Math. 5.29.

2. VVbat is the last beloe?

A. To bring this to every dayes practife, that our whole life may be nothing elfe, but a walking with God, a continual liourney. Daily ing towards our heavenly home, I. Tim, 4.7.

D. What is required in the daily Practife?

A. First a certaine Preparation to the day, and then the holy spending of the day it selfe.

D. Why is the Preparation needefull?

A. Because as a man in time of a common plague taketh somewhat in the morning next his heart to keepe out the infection: So the world being mightily poyfoned with finne, the Christian must lay fome good thing next his heart, elfe every thing that he deales in will infect him, Pfal, 119.148.

9. What is the first thing wherewith we must begin the day?

A. We must seeke to awake with God, to have our mindes Daily running on him, as foone as we looke up; For we cannot awake fo Pradife Toone, but Gods Bleffing, and Gods Mercies be up before us: how? And therefore let God be in the beginning of our thoughts, and let him have the first place in the day, Marke, 1,35.

nion of Saints

2 What

2. VVhat are we then to consider of?

A. That we have flept more fweetly under the Lords defence, then if we had Iron walles, and Brasen doores to defend us: When we were fast ascepe and could not watch our selves; then the Lord watched over us, and he set a guard of Angels to keepe us. And therefore seeing we have rested with such safetie under Gods defence, let us thank him for his mercy, and seeke to dive under the wing of the Almightie, and to goe shaddowed with the hand of his protection all the day, Psal. 17.8.

2. What are we to consider else?

A. That we rise the servants of God, as we went to bed; and therefore, that we must spend the day in his service, not in doing what we list, but in performing those duties that he requireth. For seeing this is the cause why we are borne, and why God lets us live here in this world, that we may serve him: Wee are to thinke every morning when we rise, that God lets us live one day more, but to have one dayes service more at our hands: and if he let us live another day, it is but to have another dayes service at our hands. Therefore, as our servants get up to doe our businesse, so must we rise to doe the Lords, 1. Cor. 15.34.

Q. What are we to doe then?

heads, what are the deeds wherein we must spend the day; The consideration of our owne state and calling will soone lead us to this, For many times we are to thinke, I am a Christian, and therefore I nust spend this day like a Christian; I am a Father, and therefore I must performe the duties of a Father: I am a Preacher or a Master or a Servant, &c. Luke, 14.18.

2. What learne we by this ?

A. That it is not possibly for those simple soules to live well, which know not what are the particular duties which their owne place and calling require at their hands. For how can they spend the day Christian-like, that know not what Christianitie meanes? And how can they live like Fathers, that know not what belongs to the duty of a father? And therefore every one that will live well, must have at his singers ends the draught of duties mentioned before, Ephes. 4.18.

2. And may we then fafely enter upon the day?

A. No in no wife, till our spirituall furniture be on, and we have taken unto us the whole armour of God, without the which we enter into the world like a naked man into the field: And therefore when our clothes go on, then let us remember to put on our vertues too, Ephel.6.12.

2. What are the parts of this Armour?

Daily Ar-A. The Parts are 6. mour.

First, Sinceritie, and a faithfull and a true heart to God, that we make not shew of more then we have, but seeke that our inward care, zeal, love of God, may be answerable to that which we outwardly professe.

Secondly, Righteon [neffe, and an upright and honest minde to our brethren, that what foever of theirs shall come into our hands, shall

passe in peace and safety as good as it came.

Thirdly, Preparation for afflictions, to be readie to lay downe our lives and all we have at the feet of Chrift, and to vndergoe patiently those troubles which the evill of these evill dayes shall cast upon us.

Fourthly, Faith, to perfivade our felves, that God is at peace with us in Christ, and therefore that he will blesse us, and be with

us in all our paines.

Fiftly, Knowledge of Gods will, to direct us what we have to doe. and to beate backe the fundrie temptations that shall fet upon us.

Sixtly, Prayer in the Spirit, and fervent and earnest prayer unto God, that he will be with us, and leade us throughout the day, and enable us by his power to discharge in some measure, the duties that are laid upon us.

2. Yeabut poore men will fay they have no time to pray?

A. They might rather fay, they have no will topray; For they that can finde alwaies time to eate in their greatest businesse, would fure finde a time to pray, if they minded God as they minde their meate. Againe, when they have most bufinesse, it is but rising a quarter of an houre fooner. Little docthey care for Gods bleffing, that will not take fo little paines to have it.

2. How is the Christian to frend the day?

A. If the day, be a Sabboth day, wee must fet our felves whole Lordsday, ly apart for the Lord, we must not let any worldly businesse take us up, but refort diligently to the Ministry of the word, Ifay.58.13.

2. What

Q. Elhat are we to dee as we come?

A. Wee are to thinke with our selves whicher we are going: we'are going into Gods presence; into the presence of that Maiestie that is greater then all the Kings and Princes of the world; and therefore with what feare and reverence should we come into his sight, at whose feet all the Kings in the world must cast downe their Crownes, and the Angels stand with covered faces, as not being able to behold the excellent glorie that shineth in him, Ecoles, 4.17.

2. What are we to doe when we are come?

Ministry of the word of God, remembring, that though the voice be the voice of a man; yet the word is the word of God, and therefore we may not let it fall to the ground, but let open all the doores of our hearts, that it may have free accesse, and entrance to worke upon us, I These. 2, 13.

2. What are we to doe after ?

A. Wee are to lift up our hearts with great thankfulneffeto God for the good things that we have heard; and then we are to examine our felves what we have profited, what we know now, which we knew not before: what vertue is strengthened, what vice is weakened in us, and when we goe home, then we must remember, that we talke (as the two Disciples did) of Iesus Christ. We must not run out into the world, and speake of worldly matters, so soone as we be come out of the Church; but then meditate with out selves, or conferre with others of that which we have heard, Als. 8.39.

2. What are we to doe when we are come home?

d. To call our Children and our fervants to account, to fee what profit they have made of the day, and to spend the rest of the day in reading and in praying, in comforting the sicke. This is to fanctific a Sabboth to the Lord.

Weeke

A. If the day be a working day, how are we to fiend it then?

A. If the day be a working day, then after prayet is performed, we are to fet upon the duties of our calling cheerefully, and to walke in them with such faithfulnesse and trust, that we may approve of our eare and good conscience; not only to men, but to the Lord himselfe.

2. What is the second thing ?

A. We must looke that our godly care in the meane while be not layd ascepe, but even in the middest of our businesse, lift up our mindes to God, and crave his blessing upon every thing that we take in hand, and many times in the day thanke him for his goodnesse, rejoycing in him, as in the greatest portion and treasure that we have, Pros. 3.6.

2. What is the third thing ?

A. Our next care must be, that we use well our lawfull liberties, which God hath given us for the comfort of our life, that we exceed not in our apparell, going beyond our abilitie, or those bounds which modestie hath set us; Then, that we exceed not in our meates and drinkes, feeding either too daintily, or too cormerantly on those meane dishes which we have. Thirdly that we exceed not in our mirth, either in immoderate lightnesse, or babishly rejoycing in things which we ought not. And lastly, that we spend no more time idle, then may serve to restresh us.

Q. What is the fourth thing ?

A. Care must be had, that we hurt not our bretheren in their bodies, goods, or names, or any thing belonging to them, but that we be helpefull and comfortable to them all the wayes we may; That we commend their estate by earnest prayer unto God, that we labour for the recovering of them in their falls: that we stir them up as we are able, to good things: that we oppresse them not, deceive them not, Sec.

2. What is the last thing?

A. For the better performing of all these duties, we are to use the meanes that God hath given us; as daily prayer, reading of the Scriptures: trying of our clate, &c. And though we cannot use all these every day; yet to use so many of them as coveniently we may, and to adde the rest as our leisure & opportunitie will afford: This is an holy and a Christian-like spending of the day, wherein a man may rest with peace, afforing himselfe, that he leades a life in some measure pleasing to God.

2. VVhat are we to doe at night?

A. When the night is come, then we are to looke backe, and to marke how we have fpent the day; then wee must call our felves to a reckoning, and an account, how we have walked in the duties of our calling; then how we have behaved our felves

The

Creek.

felves towards God: towards our brethren: towards our felves. If we find that we have spent it well, then to blesse God, and to thanke him for it; if not, then to be humbled by it, and to seeke to God for comfort and grace, that we may lye downe in his favour, and make an end of all after-reckonings.

2. For further practise of Religion , VV hat is to be done?

A. We must see what is to believed, and practite the same:
The summe whereof is contained in the spostles Creede.

2. Why is it called the Apostles Creede?

A. Not that the Apofles made it; for then it should be Canonicall Scripture, as well as the rest of their Writings: But because it containes the summe of the Aposles doctrine.

2. How many parts hath the Creede ?

A. Two, The first treateth of God.?
The second of the Church. S

2. VV hat is the summe of the Creed?

A. We professe therein that we believe in God, distinct in three Persons, The Father, the Sonne, and the Holy Ghost. And that this God hath gathered to himselfe a Church; that is, A company of faithfull people upon whom he will be low his graces in this world, and the glory of his kingdome in the world to come.

9. What is it to beleeve in God?

A. Not barely to believe that there is a God, (for the Divels do so, and tremble,) and if this were our faith, our faith were no better then the Divels faith, and therefore to believe in God, is to put our whole trust in God, and rest our selves upon him in all estates, to be assured in our hearts we shall find him a God, that is mercifull and good to us in all our needes, 2. Time 1.12.

2. What gather we of this?

\$07.01

A. That they who are cleane out of heart in their troubles, be they never fo great, or feeke to winde out themselves by unlawfull meanes, they care not how, doe not believe in God. And therefore so oft as they say the Creed, they lye; because they say they trust in him; when indeed they are not inwardly perswaded that he will helpe them.

2. How many kindes of faith bee there?

A. Two, Scondly, Inffying, or faving faith, which none but the true Christians, and Gods elect may have, Ti. 1.1.

2. What

2. VV hat difference is there betweene thefe two?

A. The divels believe that there is a God; that there is a Christ; But they doe not believe that they shall fare the better for him. Nay they know that he shall one day condemne them, and therefore their faith doth not comfort them, but make them the more affraid. But the Christian believing that there is a God, that there is a Christ; believeth also that he shall fare the better by them: that God will be his God, and Christ the Saviour, will be a Saviour as his Saviour. And therefore this faith is so farre from affrighting him, that it comforts him exceedingly, Gal. 2.20.

2. Why doe we say, I believe, not me believe, as we say, our Father?

A. Because our prayers may be profitable unto others. But our

faith shall not fave any but our felves, Abac. 2.4.

2. May a man know that he hath faith?

A. He may; for he that believeth in God hath faith: But every man if he would fearch himselfe and his owne heart, can tell whether he repose trust and considence in God or no: And therefore every man if he would search himselfe can tell, whether he have faith or no. 2. Cer. 13.1.

2. If a Christian may be sure that he hath Faith: then he may be

(ure of bis falvation?

A. It is true; For he that beleeveth in the Sonne of God, he shall be saved. Iohn. 3.36. But I know that I beleeve in God, and therefore warranted by Gods promise, I know that I shall be saved, 1.10hn. 5.13

2. do not many deceive themselves in their assurance?

A. Surely many doe; because they thinke they have faith, but when it once comes to scanning, it is not faith, but a vizard, and a shaddow of it: like one that keepes an old Evidence by him, and thinkes his land is sure: But when it comes to triall, his deed is naught and will not carry it.

2. How may a man know that he bath true faith?

A. Two wayes, By the nature of Faith, And by the effects and fruites of it.

Q. How may a man know it by the nature of Faith?

A. If a man feele himselfe inwardly perswaded in his heart, that God loves him in Christ, and because he loves him, will provide him of all things needfull both for this life, and for the life to come, so that we run not out to any wicked and unlawfull F4

Faith.

meanes, but rest our selves on God with contentment in all estates ? This is a fure note, that his faith is true, lob. 13-15.

2. How may a man know it by the effects of faith?

A. If a man have an earnest love to God, so that he be glad to doe any thing that may please him, and loath to doe the least thing that may displease him. Secondly, if he love them that love the Lord, so much the more they shew the more affection to them this sealeth to his soule that his faith is true, 1. John. 3. 14.

2. Why do me fay, I believe in God, not I believe in the Catholike

Church ?

A. Because we must believe in God, and in none but God, not in Saints, nor in Augels, nor in any other power, Ieremy, 17.5.

2. What gather me of this?

A. That as we believe in God, and in none but God: so we must pray to God and to none but God. For prayer and faith be linked together: So that we may not pray to any, in whom we may not believe, Rom. 10.14. And therefore seeing we may not believe in the Saints, but in God alone, it is evident, that we may not pray to any but to God alone.

Q. Who is this God in whom we beleeve ?

A. The three Divine Persons, the Father, the Soune, and the Hely Ghost?

Q. What gather we of this?

. That the Turkes and Iewes, though they confesse that there is a God: yet because they doe not confesse the three divine Perfons, acknowledge not the true God: the true God being hee whom the scriptures describe the Father, the Sonne, and the Holy Ghost. 1. John. 2.23.

Q. Whofe Father is God?

M. He is the Father of our Lord Iefus Christ: and then by meanes of Christ, he is our Father, John. 20, 17.

2. What is the meaning, when we fay, we believe in God the

Father ?

God the

Father.

A. Wee professe thereby, that whereas God the Pather was displeased with us for our sinnes, now he is reconciled to us in the bloud of Christ. So that we dare boldly trust him with our whole state, and perswade our selves, that as we call him Father, so we shall sinde him a Father, even most tender, and fatherly affections in him.

2. Wherein

2. Whering we've to perfund our felves we shall find him a Father?

A. First, as a Father feedes his children, and cloathes them, and provides things needfull for them, though happily they deserve it not. So we are to persuade our selves that God being become our gracious, and good Father in Christ, will feed us, cloath us, and provide for us, though we deserve it not. Math. 6.2 I.

Secondly, as a Father turnes not his children out of the doores for every fault: So we must not thinke God will cast us off for every

finne, if there be any hope of amendment in us, John. 8.31.

Thirdly, as a Father makes his fonne his heire, and leaves him his lands and his living: though he keepe him short and under for a time; So how soever our portion be but small in this world: yet we are to believe, God will make us his heires, and one day bestow his Crowne and Kingdome on us, Lake, 12.32.

2. What are we to believe concerning God the Father?

A. Two things, Secondly, that he Created Heaven and Earth.

2. How is God faid to be Almighty.

A. Two wayes: first because he hath all might, and all power in his hand, and is able to doe whatsoever he will in Heaven and in Earth, no power being able to hinder his work, and to hold out against him, Psal. 114.3.

Q. God cannot doe all things for be cannot finne ?

A. It is true, that God cannot do any thing that is contrary to his Nature to doe, Heb. 6. 18, he cannot lye, 2. Tim, 2. 13. he cannot deny his word, and yet he is almighty: Because these things imply not power, but want of power.

2. What means we when neefay: Wee beleeve in God Almighty?

A. Wee beleeve not onely that God is Almighty in himselfe,

but that he is Almighty for our good, and we shall feele the benefite of that Almightie and infinite power that is in him.

2. What we may we make of this?

A. It serveth to strengthen our faith, not only concerning the things of this life, but also of the life to come.

2. How for the things of this life?

A. Seeing God is almighey; that is, able to doe all things:
We know we are never to poore, but God is able to enrich us,
never to lowe, but God is able to exalt us; never to heavy, but
God.

Almighty:

God is able to rejoyce us; never so entangled, but God is able to loose us, Rom. 4.21.

2. How for the things of the life to come?

A. Seeing God is Almighty, we know, that though our weakenesse be great, and our corruptions many: yet God is able to carry us comfortably through the vast and warring wildernesse of this world into the land of happinesse, and eternall rest, Iohn, 10.29.

2. How is God secondly said to be Almighty?

A. Because all the might and power that is in any of the creatures is from God, the least thing in the world being not able to move it selfe, but by the strength and power which it hath from God.

2. What gather we of this ?

A. That the sparrow lights not on the ground: that a hayre falls not from the head: that a lease drops not from the tree, but it is ordered and disposed by the mighty hand of God, Math. 20,20,20.

2. Doth nothing then happen by fortune and chance?

A. Surely no: these are termes brought in to robbe God of his glorie in the government of the world. For ever, that which seemes to be most casuall, is carried wholy by a secret hand of God, Prov. 16.23.

Q. What we may we make of this ?

wrought by the hand of God; we make our account that ficknesse, losses, miseries, they are all from God, and therefore must be borne contentedly, unlesse in the pride of our hearts, we will lift up our selves against the Lord, 2. Sam. 16, 10.

2. What is the fecond ufe?

A. It will teach us comfort; for feeing nothing is able to lift up it felfe without the Lord, we are to make our account that a dogge cannot wagge his tongue, a wicked man cannot move his hand against us without his leave and licence, who is our Father, lobs, 19.11.

2. What is the third wfo?

worketh all in all; it is God alone, who is to be bleffed for all the comforts that we have, because it is he that inclineth mens

hearts

hearts to us, and caufeth this or that thing to doe us good, I. Sam.

2. Why is God called the Creator of Heaven and Earth?

A. Because he made Heaven and Earth of nothing, all the power of Heaven in this world, being not able to worke, unlesse it have some mat- and Earth, ter to worke upon, Heb. 11.31.

2. How did God Create the world?

A. We must not thinke that the Lord lay lobouring and toyling at it, as we fee men doe, when they build an house, but as Plate 35.6, by the word of God were the heavens made, & s.

2. VVhat is meant by Heaven and Earth?

A. By Heaven is meant Heaven, and every Creature in Heaven, and by Earth is meant the Earth, and all things in it: fo that the meaning indeed is that God created all.

2. What learne we by this?

A. That if we have any comfort in any thing in this world : in the earth that bares us, in the Heaven that covers us: in the fire that warmes us, in the water that cooles us; in our eyes that we fee with, in our cares that we heare with, in our legges that we goe with: God alone is to be thanked and bleffed for it.

2. Why is Heaven fet before Earth?

A. Heaven is mentioned first, to teach man to seeke it first, and to begin our worke at heaven, as God began.

2. What ne may we make of this ?

A. He that made all, is able to destroy all. And therefore in a moment God is able to strip and turne the wealthiest of us out of all we have.

2. VVhat is the next Person we must beleeve in?

A. In Jesus CHRIST.

2. What doth the Creed teach su concerning Christ?

A. Two things, \$1. What his Person is.

His office is fet SI.By the Titles. out two wayes, 2. By the actions of it.

2. What is the first Title?

A. Iefm, which fignifieth a Saviour, according to that, Math.

I .28. Thou shalt call his name lesus. 2. VVbat dotb be fave m from?

A. From finne and the punishments thereof.

And in Tefus Chrift.

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2. How doth be fave as from finne?

A. By delivering us from the guiltinesse of sinne, 1. John. 1.7. And Secondly by freeing us from the power of sinne, that it raigne not in us, John. 8.24.

Q. How doth Christ fave us from the punishment of sinne?

A. First, by delivering us from the wrath of God, that was

kindled against us, I. Theff. I . 10.

Secondly, by delivering us from the clamours and cries of our owne guiltie conscience, which continually accuse thus, Rom. 5.1.

Thirdly, by delivering us from the paines of Hell, Rom. 8.1.

Fourthly, by delivering us from the power of the Divell, who

before ruled as as a Lord, Heb. 2.14.

Q. What is the meaning then of these words; I believe in Iesus?

I. The meaning is, that I believe, there is a life and Salvation in Iesus Christ for all that come unto him: And that as he is Iesus; so I shall find him a Iesus, that is a Saviour to save me from sinner, and all the punishments due to it: So that though I be a sinner; yetthrough the Spirit of Christ working in me, I shall sinne every day lesse then other; and through the Lords mercy, I shall not come into condemnation for any of those sinnes, which through frailty and weakenesse I commit.

Q. What is the fecond title of our Saviour?

A. Hee is called Christ, who was annointed; and it is the same that Messias is in Hebrew, Iohn. 4.25.

D. How was Christ anointed?

A. Not with bodily oyle, as the Kings and Priests, and Prophets were in the old Law, but with the Holy Ghost, the Spirit of God without measure being powred on him, Astr. 10.38.

2. VV bereunto was Christ annointed with the Holy Ghost?

A. To be the King, the Priott, and Prophet to his Church.

Q. VVby is Christ faid to be the King of the Church?

Decause it is governed by the Law of Christ, and secondly, because it is defended by his power against the rage of the divell, of sinne, and of all the enemies that oppose it, Luke. 1.32.33.

2. VVby is Christ faid to be the Prief of the Church?

his owne body upon the Altar of the Crosse. And secondly because he maketh intercession in Heaven, continually intreating God for the peace and safetie of it, Heb. 24.33.

2. Yrby

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2. Why is Christ faid to be the Prophet of the Church !

A. Because hee hath revealed the royall will of God unto his people, sometimes by his owne mouth, and sometimes by the ministry of the Prophets and the Apostles, sitted and enabled by his spirit thereunto, AST. 3.22.

2. What is the meaning then of thefe words, I belowe in Christ?

A. The meaning is, I believe that our Saviour Christ is the true Messia, the Lords annointed, he that was ordained of Godto be the King, Priest, and Prophet of our Church, the King to rule it, the Priest to purge it, and the Prophet to teach it.

2. Why are we called Christians ?

Wee are called Christians of Christ, because all true Christians are members of Christ, and in some measure partakers of his annoynting, so that we are kings, and Priests, and Prophets, too. All. 11.26.

2. How are all true Christians Kings ?

A. They are kings over their owne hearts to command them of God, and over their owne corrupt affections to subdue them, and keepe them under that they raigne not in them, Rom, 1:6. Secondly, because all the comforts of this life, and the life to come belong vnto them.

2 How are they Priests ?

A. They are Pricts to offer up their owne bodies and fonles by holy fervice unto God. And Secondly to intreate God for themfelves and their brethren, 1. Pos. 2.5.

2. How are they Prophets ?

They are Prophets both to stand out into the death for the maintenance of the truth, and also to teach that which they know to others that knew it not, Afr. 2.17:

2. What thinke you of these who do not so?

they be none, but meere hypoerices and diffemblers, whatflower they pretend.

2. What are we to beleeve concerning the Perfore of Christ 3.

A. Wee are to believe \$1. That he is very Gad ...
two things, \$2. That he is very man.

Q. How doth the Greed flow himere be Gods

A. First, because he is the Sonne of God. For as he that is the Sonne of a natural man, must needs be a man: So he that is

Onely

Sonne.

the naturall Sonne of God, must needs be God. And therefore he is called the mighty God, Ifay. 9.6, the bleffed God, Rom. 9.6. and the true God, I. John, 5.20.

9. Why was it needfull that Christ should be God?

A. He that must redeeme us, must beare the infinite wrath of God. But no creature in Heaven or Earth, was able to beare the infinite wrath of God, and to rife under it. And therefore none but God was able to redeeme us, Iohn. 9.13.

2. What is the second Reason?

A. That the death of Christ might be of infinite value, and of infinite price to redeeme us. For it was more that God was fcourged: that God was nayled to the Groffe: that God was killed for us, then if all the Angels and men in the world had fuffered, Alls. 20.28.

2. What gather we of this that Christ is Gol?

A. That if Adam being but a man was able to condemne us: much more Christ being God is able to fave us, Romis, 17.

Q. How is Christ (aid to be the onely Sonne of God, seeing all the

faithfull are fo alfo?

A. Christ is the onely Sonne of God by nature, and we are the Sonnes of God by adoption and Grace: Christ is the Sonne of God, because he was borne of God. And we be the Sonnes of God, because it pleaseth God in favour to accept us for his Sonnes, Plalm, 8.15.

2. What is the second Title, whereby it is shewed that Christ is

God?

A. In that he is called our Lord. For God is our onely Lord, Dest. 8. 14 and therefore feeing he must be acknowledged to be our Lord: he must also be acknowledged to be our God, John. 20.28.

Our Lord. 2. Why is Christ talled eur Lord?

Becanfe the godly ones are ruled by him, the wicked ever labouring to shake off their yoake, Luke, 19.14.

Secondly because he ruleth for our good, wee having the whole fruite and benefite of his government in the world, Dent. 33.26.

2. What is the meaning then of thefa words; I believe in Iefus Christ our Lord? .bod to smoes !!

A. I beleeve that he was not a bare man : but the Sonne of Gdo

God, that came to redeeme the world, even he that ruleth with all power, both in Heaven and in Earth; and therefore is most mighty to fave all those, who by true faith slie unto him.

2. Why was it needefull that Christ montabe man?

A. First, Because he could not suffer in his divine Nature. And therefore unlesse he had taken upon him the weake nature of man he could not have suffered for us, 1.Tim.1.17.

Secondly, because man had finned; and therefore it was needfull

that man (hould fuffer for finne, Heb. 2.15.

Thirdly, that he might be the more pittifull and tender to us, having felt in himselfe the many weakenesses and infirmities, that our nature is subject to, Heb. 2.16.

2. How did Christ become man?

A. Hee was conceived by the Holy Ghost, borne of the Vir-A. All the purille means that were due to our fine, your

2. How was be conceived by the Holy Choft?

A. The Holy Ghoft fanctified the flesh of the Virgine, and therfore created the Body of Christ without mans helpe, Luke. 1. 35. Concei-

2. Why was be fo conceived? it want town the

ved by the A. That he might be pure from original finne in his concepti- Holy on, Heb. 7:26, dual Cheming brawning aid neds erone eraw server Ghoft.

2. VVby was he borne of a Virgin?

Borne of A. That his strange birth might move men to looke for some the Virgin frange worke at his hands, Ifay. 7.14.200 10 ange add to to to

2. What Heretiques are nebuked by this Artisle? 300 1 575 W

A. Simon Magne Schollers, who denied that Christ was come in the flesh, and therefore are called Antichrifts, 1. John. 4.3.

Secondly, the Valantinian heretiques of old, and the Anabaptiffs of late, who affirme, that Christ brought his body from heaven with him, and so passed through the wombe of the Virgine, as water through a Conduit Pipe, contrary to the Scriptute, Gal.4.4.

2. What doe the rest of the Articles conterne?

A. The execution of Christs SI His Humiliation.

Q. What is the first degree of his humiliation ?

A. He fuffered under Pontins Pilate.

2. Why is no mention made of his life but of his sufferings?

A. Because his whole life was nothing but a suffering: his red

Passion

Passion began at his birth, and from his eradle he was weeping towards his croffe.

2. VVby is no mention made of his miracles?

A. Because we have more benefite by his suffering, than by all this miracles; his miracles benefited onely those that lived in that present age with him: but the vertue of his suffering reacheth downe to us, 1. Pet, 2.24.

Q. Of whom did Christ Suffer ?

A. Of all forts of men the that came to fave all, had all against him: the Iewes against him, and the Gentiles against him: the Priests against him, and the People against him; the Souldiers against him, and the Theefe against him, yea and his owne Disciple too.

2. VV hat did Christ Suffer?

A. All the punishments that were due to our finnes, Povertie, Hunger, contempt, Thame, Whipping, and Buffering, and the Wrath of God which was greater than them all.

2. Why do the Marryrs suffer so theerefully, and Christ so heavily?

A. The Marryrs though they felt paines in their bodies, yet they were infinitely comforted in their soules but Christs inward fortowes were more then his outward paines, Math. 26.38.

2. For what canfe did Chrif fuffer?

d. He suffered for our sinnes; we are they that caused the death of the sonne of God; as we increased sinne, so the torments were increased upon him, say 53.5.

2. What wacehis Pontins Pilate?

A. He was the governor of Jerry, Deputic to Tiberius Cafar Emperour of Rome, Luke, 3.1.

Pontius Q. Why is he here mentioned?

A. To Thew, That the Scepter was now taken from Indah, and therfore this was the time wherin Christ hould come, Gen. 47. 10 2. VVby was Christ condemned of Pilate?

A. That we might be acquirted at the judgement feat of God, Christ having borne the whole penalty of our finne.

2. What we the fecond dogree of Christ shumiliation?

Was Crn-

Vnder

A. He was crucified.

2. What kinde of death was that?

A. It was a most paineful death, and a most infamous death.

Quetown a wifamone ? and all ale

A. It was infamous two wayes: first, By Gods Law, Gal. 3.13.
Secondly, By Mans Law, because none but vile and base persons were adjudged to the Crosse.

2. Why aid Christ suffer such an infamous death?

ight; which could not otherwise be expiated but by such a fearefull and infamous death of the Sonne of God. There is not the least some that we commit, but it cost our Saviour Christ the dearest bloud in his body.

2. VV hat learns we by this?

A. To account no finne little, feeing the least we have cost our Saviour Christ, not a little paine.

2. What other reason is there ?

A. It marvellously commends our Saviours love, That Christ performed not some sleight matter for us; but underwent a most vile death, the death of the Crosse in our behalfe, Phil. 2.8.

2. VVben was Christ crucified?

A. At noone day, that all men might fee cleerely life and falvation lifted up on the Crosse, John. 3. 14.

2. VV bere was Christ crucified?

A. Without the Citie, to shew that we must goe out from this world, if we will be partakers of the Crosse of Christ, Heb. 13.23.

Q. Who did crucifie Christ?

A. The leves, who longed for Christs comming, yet killed him when they had him, 1. The f. 2.14.

2. What miracles were done at it?

A. There was darkenesse from high noone till three of the clocke. God put out the candle of Heaven, that man might leave worke: When Man would not blush, the Sun was ashamed and hid his face: When mens hearts would not quake, the Earth quaked for feare: and when mens hearts would not rent, the vale of the Temple rent in twaine, Math. 27.

Q. What was the third degree of Christs humiliation?

Deac.

A. His death.

2. Why did not Christ come downs from the Crosse, as the Iewes would have had him?

A. If Christ had come downe from the Crosse, the leves would have haled him to it againe, and so the condemnation would have beene the greater.

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If Christ had come downe, he had left the worke of our redemption unperfect; and therefore how soever it might have been much for Christs honour to have come downe, yet tendring our good more then his owne honour, he was content with shame and reproch to stay still upon the Crosse.

Christ shewed then a greater miracle then that, if they would believe. For it was more to rife from death after they had killed him, than to come downe from the Crosse when he was alive.

9. How did Christ die ?

A. He died a voluntary death, and an holy death.

2. How did Christ die a voluntarie death?

A. He died not with extremitie of paine, as others doe, but he willingly yeelded up his life, when he could have lived longer if he would, John. 10.18.

2. How did Christ die an holy death?

A. Though he had many there conflicts before his end, yet he made a sweete close, insomuch that the Centurion was more mooved with his sweet death, then with all the miracles which he had seene, Marke. 15.39.

2. Why did Christ die?

A. To free us from eternall death; for unlesse Christ had died on earth, we had died everlastingly in Hell.

2. Yea, but the Godly die dayly?

1. But their death is not a punishment for sinne, but a passage to Heaven and Eternall life. And therefore it is one of the greatest blessings that God can bestow upon a Godly man, Phil. 1.23.

2. VVbat Fruit have we by Christs death?

A. Remission for our sins; for Justice will not suffer that one offence be twice punished. And therefore seeing God hash punished allour sins in Christ (unlesse we renounce the benefit we have by Christ) he cannot now punish them in our selves againe, Psal. 53.5.

Mortification of finne; Christs death obtaining not onely pardon for finnes past, but also strength and grace, to weaken and bring

under those corruptions that are yet behind, 4. Cor. 1.30.

2. What is the fourth degree of Christs humiliation?

And Bu-

A. He was buried.

2. VVby was Christ buried?

A. For two causes: First, the more to assure us of his death.

for

for dead men, and not live men to be put into the grave.

To confirme us the more, that Gods wrath is appealed through Christ, as the Sea was calme when Ionas was cast out of the Ship.

2. What Fruit have we by Christs buriall?

A. By Christs buriall sinne is buried in us, so that we have strong hope, that it never shall arise, Rom. 4.6.

2. What is the last degree of Christs Humiliation?

A. He descended into hell.

2 What is the first degree of ( brists Exaltation?

A. The third day he arose agains from the dead.

Q. What is the meaning hereof?

A. That as a man that chops up a morfell that is too hot for his againe mouth, cannot hold it, but is glad to give it up againe: So death baying swallowed up our Saviour Christ, and finding him too hot for him, could not hold him, but was glad to render him up againe,

2. When did Christ rife ?

A. The third day, not the first day, least the Iewes should thinke he had not been dead indeed, but had beene in a trance; Not the fourth day, least his Disciples should have despaired if Christ had beene longer absent from them, Luke. 24.21.

2. What difference is their betwixt Christs rising and ours?

A. Christ rose by his owne power, but we shall rise by the power of Christ, as in a ship wracke, one swimmes to the banke and a many hang at his heeles, and he drawes them all out to the shore, 1. (or. 15.22, 22.

2. What are the finites of Christ srifing?

A. We are affured thereby, that Christ hath discharged for all our sinnes: For if Christ had not payed our whole debt, if but one sin had beene left behind, Christ could not have risen from death, the guiltinesse of that one sinne would have kept him downe. And therefore God in raising Christ, hath declared himselfe to be fully satisfied, and contented for all our sinnes, Rom.4.25.

Secondly by Christs rising, we are raised up to newnesse of life.

As it is a shame for the Servants to lye in bed when the master of the house is up : So seeing Christ is risen, it shall be our shame if

we lye still found afleepe in finne, Rom. 6.4,

Thirdly, we are assured therby, that our bodies shall rise againe, being parts and members of Christ, and living by the same Spirit,

Third day he role againe from the Which raised Christ out of the grave, 1. The f. 4.4.

9 What is the second degree of Corifts Exaltation?

A. He ascended into heaven. Q. VVhat is the meaning bereof?

Acafcended into Heaven.

A. That Christ left the Earth, and went up to Heaven, fo that he is no longer in Earth, according to his bodily presence, either. visibly or invisibly, John. 16.7.

D. What thinks you then of the Reall Presence of Christs body in

the Sacrament ?

A. It is directly contrary to the Articles of our Faith, as Christhimself shewes, Joh. 6.62. For aske them of our faith, where Christs body is: They will answer it is ascended and gone into Heaven: aske the adversaries, they will say, it is still on Earth in this Sacrament on the Altar, &r. So that if the Articles of our faith be true ; their doctrine of the Reall Presence cannot be true, Math. 24.23.

Q. How doth Christ fay then, he will be with us to the end of the

world; Math. 28.20.

.Christ will be with us aswaies according to his God-head, according to his grace, according to the effectuall working of his Spirit, as S. Marke expounds it, Chap. 16.20, but according to his bodily presence he is not alwaies with us, as himselfe faith, Math. 26.11.

2. VVbither did Christ ascend?

A. Into Heaven, as all the Scriptures thew, Marke, 16,19, Luke 14.51. Alls. 1 11. 200 15 od has A

2. What fruit have me by Christs ascention?

A. First, Christ ascending into Heaven, hath carryed the hearts of the Godly into Heaven with him: So that though they live here below; yet they have thir minds continually raifed and lifted up to Christ that is above, Phil. 3,20.

Secondly, we (by Christs ascending into heaven ) are already postfelled of Heaven: For as one friend takes possession in an others' name, and it is as good in Law, as if he had done it himfelt; So Chrift in our name and in our right, hath entred into Heaven, and made it as fure, as it we our felves were already feiled of it, Epbel 2.6.

Thirdly, Christ ascended into Heaven, that he might appeare in the fight of God to make intercession for us. So that now we have a friend in the court of Heaven, who keepes us in favour with God,

and obtaines many bleflings for us,

2. VVbat

And fits at

9. What is the third degree of Christs Exaltation?

A. He sitteth at the right hand of God.

2. What is meant by the right hand of God?

In To speake properly, God hath neither a right hand nor a left: For God is a Spirit, and therefore hath no bodily parts, as we have, but the right hand of God is the power of God, and the Majestie of God, as the Scriptures expound it Luke. 22.69, Heb. 1.3

2. What is it then to fit at the right hand of God?

A. To be next to him in Majestie and in Power: for as Kings the night and great personages, cause them to sit downe on their right hand, hand of whom they will have honoured, as second to them in the Kingdome, and next to themselves: So Christ is set downe at the right hand of God, because God hath lifted him up even in his humane Nature farre above men and Angels, and made him in glory and honour next anto himselse.

2. VVby is Christ (aid to fit ?

A. First, to shew that he is the judge of the world, and all cau-

fes must be brought before him.

Secondly to shew that he hath sinished the worke of our Redemption, as a man that sits downe when his worke is done, Heb. 10.12. In the Sandtuary there was no foole for the Priests to sit downe, &cc.

2. Shew yet more fully the meaning of the Creede in this fitting.

A. The fitting downe of Christ, at the right hand of God, is the installing of him in his Kingdome, and in his Throne, the advancing and lifting of him up to be the head of the Church, and that perfon by whom God will rule all things both in Heaven and in Earth, Phil. 2.9.

2. What learne we of this?

A. That Christ is now exalted in his kingdom, and in his Priesthood: So that now he administreth both his Kingly and his Preslly office, with greater might and Majestie then ever he did before.

2. VVbat finit have we by the lifting up of Christ in his Prieft-

bood ?

M. We know thereby that Christs Intercession shall be more profitable for us. For if Christs prayer on Earth was alwaies heard; we may well thinke that heing Sutor for us in so great Majestic and glory, he shall not be denied, Rom. 8.34.

2. What finis have we by lifting up of Christ in his kingdome?

A. Firft,

The Judg-

A. First, wee know that now he is more able to blesseshe Church, and every member of it; and therefore if he then healed the sick, fed his followers with small provision, made the Ministry of the Word effectual; much more is he able to doe it now,

2. Cor. 9.8.

Secondly, we know that Christ is more able to defend the Church, and subdue all the enemies of it, and stampe them under foote; And therefore if he then cast out divels, he is now much more able to cast out sinne: and if then he were able with one word to calme the Seathe is now much more able to scatter all out troubles, and to disperse them, Rom. 16,20.

2. What gather we of this?

A. That they who doubt of Gods favour, or feare they shall not be able to live this hard yeare; or thinke they shall never get Religion, or overcome the lets, how soever they say they believe; yet doe not indeed believe that Christ sits at the Right hand of God; that is, that he more mightily administreth his Kingdome and Presthood now then ever he did before.

2. What is the last degree of Christs Exaltation?

A. From thence he shall come to judge quick and dead.

meat day. 2. What is the meaning hereof?

A. Luft,

A. That Christ in the end of the world, when the sinnes of men be ripe, shall descend in a Cloud and sit downe upon his throne, and all both great and small shall stand before him, and the Bookes shall be opened, and they shall be judged according to the things they have done, be they good or be they evill.

2. VVbat note we benge ?

A. 1. That there shall be a Judgement.
2. The generalitie of the Judgement.

3. The person of the Judge.

4. The time of it.

Q. How know we that there Ball be a Indgement?

A. First, by the Scriptures. Secondly, by the light of Reason.

2. What Scriptures prove it?

A. Ind. 14,15. 2. Cor. 5.10. Alts. 17.31.

2. VVhat is the Reason?

A. We know that God is a just and righteons God, and therefore he cannot but make the state of the godly better then the state state of the wicked, but in this world it is not so: For godly Lacarus lyes pyning at the doore, while the wicked Gluston sits surfeting at the Board. And therefore there must be a Judgment, that the godly may be blessed, and the wicked punished.

2. What fruit have we by this?

A. We know that Christs comming, is for the further glorifying of his Church, and the punishing of the enemies of it. And therefore, how soever we are pressed and afflicted for a while, and crowned with contempt (as our Master was with thornes) yet a day will come, when all our infirmities and miseries shall have an end, and the faces of our enemies shall be filled with shame, 2, The s. 1.6,7,8.

2. What are we taught concerning the generality of the Indgement?

A. That all shall be judged, both quicke and dead.

2. VVbo are meant thereby?

at his comming; and by the dead, they are meant, that shall bee dead before: So that all shall be judged, Rom. 14.10.

2. What gather we of this?

A. That a day will come, when every one of us shall give an account to God for his whole life, for every oath that he hath sworne; for every lye that he hath told; for every penny that he hath deceived; for every Sabboth that he hath prophaned. And therefore, that we must be carefull to flie these sinnes, and the like, as we will answer to God for the contrary at the Judgement scat.

2. Who shall be the Indge?

A. Christ in his humane Nature, John. 5.22,27.

2. What learne we by this?

A. That Christs comming shall be comfortable to the godly and fearefull to the wicked; Comfortable to the godly, because he shall be their Judge, who is their Saviour, Lak, 27, 28. Fearefull to the wicked, because he shall be their Judge, whose blood they have despited, whose Ministers they have discharged, whose name they have blassphemed, whose Sacraments they have contemned, whose Sabboths they have prophaned, Rev. 6.15, 16.

2. When shall the Indgement be ?

A. In the end of the world: what yeers, or what day, or what hours knoweth no man, no not the Angels but God alone, Math; 24.36.

9. Why would the Lord have it fecret ?

A. That men might be alwaies upon their watch and preparing for it: for the count day will come suddenly, and therefore we must ever keepe our reckonings streight, least it come like a thiefe in the night to steale away all our peace and prosperitie, and pleasures for ever, Marke. 30.35.

2. What is the third person in whom we must believe?

A. The Person of the Holy Ghost.

I beleeve in the Ho Ly Ghoft.

2. What are we to beleeve concerning the Holy Ghost?

A. Two things; First, that he is the essential Power of the Father, and of the Son; the same God in nature, but distinct in Person. That he proceedeth from the Father, the Scripture is plaine, Iohn. 15.26. That he proceedeth from the Son, is as plaine, God. 4.6. That he is a distinct person from them both is cleare, Iohn. 14.16.

Secondly, that he is the Sanctifier of Gods elect, and therefore he is called the Holy Ghoft, not onely because he is Holy in himfelfe, but also because he makes us holy, fanctifying both our bodies

and our foules unto God.

Q. What learne we by this ?

A. That by nature we are more barren then the barrenest ground in the world; having no sparke of grace or goodnesse in us; And therefore, if there be any love of vertue, any batred of sinne, we may well know it is not of our selves; but the Spirit of God which wrought it in our hearts, Phil. 2. 2.3.

9. What doth the Spirit of God worke in w ?

A. First knowledge of the will of God; For whereas by nature a man hath no more true Religion, then a very beast: the Spirit of God opening and enlightning the eyes of his minde, makes him able to conceive the secret things of God, 1. Cor. 3.14.

Q. What is the fecond thing ?

e.d. Regeneration; For by nature a man is given to like best of the worst things, and worst of the best things, and therefore the Spirit of God is faine to cast him new, and to change every affection in him. John. 2.5.

2. What is the third thing ?

A. Communion with Christ; For by Faith the Spirit of Godimplanteth us into Christ, as the Branches are knit into the stocke; so that as the Branches live and are nourished from the stocke; so we partake of all the rich graces that be in Christ, 1. Cor. 6.11.

2. What

Q. What is the fourth thing ton egnetated stole ben , ning bad

A. Spirituall Government; For by nature we are so babish, that we know not when to speake, nor when to hold our peace; how to pray, nor how to use our Christian liberties, &c. And therefore the Spirit of God is given us as a guide to direct us in every thing that we take in hand, Rom. 8.14.

2. What is the fift thing ?

hearts that God loves us in Christ) makes us to contemne the vanities of the world, and (fetting us in hope of the life to come) makes us fet the lesse by the things of this life, John. 14.16.

2. What is the fixt thing?

A. Strengthening us. For whereas naturally we are quickly weary of good things, the Spirit of God fourholds us in grace, that every day we feele our felves brought into greater love and liking of the fame, Ephof. 3 16.

Q. In whom doth the Spirit of God worke thefe things?

A. In none but the Elect. A Reprobate may have the Spirit of God, according to some effects of it, as to make him see his sinnes, to be ashamed of them, and to restraine him from the outward acts of them, to live civilly in the world: But the Spirit of God inwardly killing sinne, and sanctifying the Soule in all his gracious effects, is never given but to Gods Elect, John, 14.17.

2. May a man loofe the Spirit of God ?

A. The wicked (because they never had it foundly) may wholly lose it. The godly cannot lose it wholly, but only according to some graces of it, and that not finally, but for a time: Because the Spirit like Sampson haire will revive againe, John. 7.38.

2. May we therefore live feeure because we cannot lofe the Spirit

A. Nay, but wee must use the meanes which God hath appointed for the nourishing of the Spirit; as hearing of the Word, Prayer, Meditation. &c. otherwise the best of us shall find the Graces of Gods Spirit, wonderfull dead and damped in us, 1. The 1.18.

2. How may a man know that he hat bythe Spirit of God?

A. He may know that he hath the Spirit of God by the working of the Spirit; For as a man knowes there is life in bimielfe, as long as he breathes and moves, and doth the rest of the actions of a living man: So when a man lives the life of

the Spirit, and doth the things which without Gods Spirit hee

2. Doe not many deceive themselves in this Point?

Many doe for want of judgement, for there is a certaine working like the Spirit, but it is not the Spirit: A certaine boldnein the heart like Faith, but it is not Faith: A certaine kinde of affection like Love, but it is not love: A certaine hot humour like Zeale, but it is not Zeale; They be but vizards and counterfeits, which the divell makes to deceive poore people with, to make them believe they have Faith, and Love, and other vertues, when indeed they have not; but certaine empty shewes and shaddowes of them.

2. What is the first marke whereby a man may know that he hath

the Spirit of God?

A. If a man feele himselfe able to conceive the Mysteries of Faith, and to take profit by the Ministry of the word, either to the begetting or strengthening of Faith in him: This is a sure token that he hath the Spirit, Alls, 16, 14.

2. What is the fecond Marke?

A. If a man feele a fensible change in himselfe; so that he loves that good which he thought he should never love, and hates that evill which he thought he should never hate; and sets himselfe with diligence to the weakening and killing, not of some few, but of all sinnes: This is a true Testimony, that he hath Gods Spirit working in his heart, t. Cor. 6.11.

2. What is the third Marke?

A. If a man feele himselfe checkt inwardly for sinne, so that he cannot tread or looke awry, but by and by he is closely touched and rebuked for it. This is a sure token that he hath the Spirit, Isangolas.

Q. what is the fourth Mark ??

A. If a man have an earnest desire to please God; to wish from his very heart, that he could walke with greater care and obedience in all the waies of God. This shall scale unto his soule, that he belongs to God, 1. Iohn. 2.5.

2. What is the fift Marke?

A. If a man feele himselse much given to Prayer, not onely in company, and at ordinary times, but also privately by himselse alone, with assured perswasion that he shall fare the better for it:

This

This is a certaine figue of the Spirit of God, Gd. 4.6. August has

2. What is the fixt Marke?

M. If a man dare trust the Lord with his whole state, and say unto God in sinceritie of heart, Lord I desire not health nor peace nor plenty, but according to thy will. I lay downe my selfe, my life, and my comforts, and all that I have at thy seet, dispose of me as best pleaseth thee; this is a seale, that the Spirit of God workes in his heart, 2. Sam. 15.16.

2. What if a man feele not all thefe in himfelfe?

A. Yet he is not to dispaire if there be any one of them truly in him. For as there may be life in man, though he can neither see nor heare, nor speake, nor move: So though the Spirit worke not softrongly in one, yet as long as he desires to please God; so long as he is sorry for his sinnes; or at least wise sorry, that he cannot be forry for them; hee is not utterly to discomfort of his estate, Rom. 7. 22, 23.

2. What doth the second part of the Creed treat of?

A. Oftwo things, \{ 1. The Church. 2. The Benefits heftomed upon it.

The Church.

2. Why is the Church mentioned immediatly after the Dollrine of the Trinitie?

A. Because, whatsoever the holy Trinitie hath wrought, they have wrought it for the good of the Church. And therefore the benefite of the Father in Creating, of the Sonne in Redeeming, of the Holy Ghost in Sanctifying wholly and entirely belongeth to the Church: It is the Churches dowrie.

Q. What learne we by this?

A. That if a man can approve himselfe to be a true member of the Church: Then he may affare himselfe that hee hath his part in Christ: But if he be not a true member of the Church; then neither God nor Christ, nor life nor salvation belongs unto him, Alt. 2.48.

9. What is the Church ?

A. The Church is the whole company of Gods Elect in all places and in all Ages, knit by true Faith unto Jesus Christ their head Ephel 1.10.

Q. Are none but the Elect true members of the Church?

A. Hypocrites and wicked men may be in the Church, but they are not of the Church; They may bee in the outward locietie,

and fellow this of the Church mingled for a time, but they are not true members of it, because they are not knit by true faith unto Christ their head, 1. John, 2. 19.

2. Why are the visible A femblies called the Church?

M. Because in Charitie we are to thinke they belong to Gods Election, till by Apostasie, or notorious evil life they give proofs to the contrary,

2. What are we to believe concerning the Church ?

A. Two things, 2. That it is Holy.
2. That it is Carbolique.
2. Why is the Church faid to be Holy?

A. Because all the true members of the Church are washed from their sinnes by the bloud of Christ, and have holinesse in some measure begun in them, Ephel. 5.28.

Q. What learne we by this ?

A. That they who are not holy, that is, fanctified in fome meafure by the Spirit of Christ, belong not indeed to the Body of the Church, and therefore are quite cast off from all benefite by the death of Christ.

2. VVby is the Church called Catholike?

A. Catholike, is as much to fay, as Univerfall, or Generall. So that when we fay, We believe the Catholike Church: The meaning is, that we believe the Church is not now tyed to any one Countrie, as it was before Christs comming, to the Iewes onely; but in every Nation, whosever feareth God and worketh righted outnesses is accepted of him, Epbel 2.14.

2. Is not the Church of Rome the Catholike Church?

A. No; For the Catholike Church cannot fall away from the faith, Math. 16.18. But the Church of Rome hath no more priviledge in this point, then any other Church; for it both may and hath departed from the faith, Rome 11/22. And therefore it is not the true Catholike Church.

2. What be the markes of the true Church?

2.1 Sincere preathing of the Word. Sibal doubt

Q Is not the Popes Doctrine found?

A. No; for whereas the Scriptures teach, that God alone is to be worthipped, Math. 4. The Pope teacheth that we may worthip Saints, the Wood, the Crucifix with the fame divine worthip

thip that belongs to God. Where the Scriptures teach, that there is one Mediatour betweene God and Man, the Man Tetus Christ: the Pope teacheth, that every Saint and Angell may be a Mediatour for us.

Q. Have they not a right wife of the Sacraments?

A. No: For whereas Christ and his Apostles ministred in both kinds; they give nothing but Bread unto the people . Where Christ and his Apostles celebrated it in a knowne tongue; they mumble up all in aftrange tongue, which the people doe not

2. What doth the Pope make the chiefe markes of the Church? A. First, Antiquitie, Secondly, Vniversalitie, Thirdly, Successi-

on of Bishops and confent. The sale of the

9. Doth not the antiquisie of the Church of Rame proud it to be the true Church ? uo ni ovali se ulama es an esthanad and adi lo

A. No, for as old as it is, it is not fo old as the Divell. Againe, there is a great difference betweene old Rome and Rome now; as is betweene a chaft wirgin and a common Harlot.

9. Doth not the Universaltie prove it ? For before Luthers time,

all were of the Romis faith?

A. That is not fo; For before Luber, the Waldenfes, & the Christian Churches in Greece, in Armenia, in Syria, in Athiopia, & other places, as much abhorred fellow hip with the Pope as we doe. Secondly, if it had been fo, yet who knowes not, that St. John bath for. told Rev. 13.3.8, that all the world should worship the Beast.

2. Doth not succession of Bishops from Peter prove it?

A. No: For Caiphas had fuccession from Aaron, and yet condemned Chrift, and their owne flories tell, that there have beene Monsters rather then Bishops that have fate at Rome, Tiberius, who subscribed to the Arian herefie, Honorism condemned by two Generall Councels, and Iobn. 23. who held a damnable herefie concerning the flate of the Soule.

9. Doth not their writy and agreement prove it ?

A. No: Fonhow foever they agree as Hered and Pilate did in condemning ( hrift : yet they have infinite farres and contentions among themselves, Pope against Pope, and Cardinal against Cardinall, Doctor against Doctor, and that in matters of faith, concerning the efficacie of the Sacraments . The Virgin Mary, matter of Orders, Julification, &c. So that their unitie

is no other, then fuch as is fpoken of, Alls.4.27.

2: What be the benefites which God bestowes upon bis Church?

A. They are 5 The two first concerne this life, foure in number 7 The two later the life to come.

2. What is the first of them that concerne this life?

Communion of Saints. A. The Communion of Saints.

9. What is meant thereby?

A. That all the holy people of God, have fellowship one with another, and with Christ their head, 1. John 1.2.

2. What is the fellowship which we have with ( brift.

A. By faith we become one with Christ, of his fieth, and of his bones, by meanes whereof we have a communitie in all his Merits, and in all his riches: So that his sufferings for sinne stand us in as good stead, as if we our selves had suffered for them: And his suffilling of the Law benefites us as much, as if we in our owre person had suffilled it. And his ascending into Heaven puts us in as good assurance, as if our selves already were ascended thither, Eph. 2.6.

2. What is the fellowship which we have one with another?

A. It stands in foure things. First in joyning together in the outward worship of God, wherby we bring mutual comfort, and incouragement one to another, All. 2.46.

2. What learne we by this?

tent themselves with some private duties of their owne, and doe not resort to the publike places, and publike assemblies, which God hath sanctified and set apart for his owne worship, are found to despise the Communion of Saintes.

2. What is the second thing wherin our Christian fellowship consists of. In praying one for another, and that not slightly and coldly, but pressing and importuning the Lord, as if our owne state, and our owne danger were in hand.

2. What learne we by this?

A. That he that is a true member of the Church hath all Gods people in all places praying for him, yea many times, when he is not able to pray for himselfe, a thousand hands are lifted up to Heaven in his behalfe.

Q. What is the third thing wherein this fellowship confists?

A. In communicating our gifts and Graces to the good and bemente one of another. For as the eye fees not for the good of it

felfe

Elfe alone, but for the comfort and henefite of the whole body a Even fo we have our part and profite in the gifts and graces beflowed upon others, 1, Cor. 12, 617.

2. What learne we by this?

A. That as one candle lights an other; So one man must bring on another unto God.

2. What is the last thing wherein the communion of Saints confists.

A. It consists in the communicating of the good things of this life to the mutuall helpe and comfort one of another, accordingly as God hath enabled us, Alts 4.32.

2. What gather we of this ?

A. That they who are wholly taken up with the care of their owne good, and do not by love goe out of themselves to the comfort of their brethren, whatsoever they pretend, yet they belong not to the Communion of Saintsindeed, 1. Cor. 12:26:

9. What is the fecond benefite ?

A. Forgivenesse of sinnes.

2. VVbat are we to beleeve concerning this?

The for-

A. Foure things. First that the Church bath her sinnes, even sinnes, the godliest in this world. Not only they who walk with no care:

But even they who set a most narrow watch over their waies, and that not some veniall and petty sinnes, but even deadly wounds, whereof without the savour of God, they might surely die of.

That those sins, how great soever they are, are freely forgiven, and pardoned in Christ. So that Gods people after Faith and Repentance stand as cleerely discharged of them, as if they had never

committed them.

That God forgiveth not onely the guilt of sinne, but also the punishment of it: For punishment is not due, but in regard of the guilt of sinne. And therefore the guilt ceasing the punishment must

alfo ceate with it.

Lastly, the Godly cannot commit the same against the Holy Chost, it being unpardonable, and the same of the Godly being all pardonable and pardoned in Christ. And therfore howspever they may same of ignorance and of weaknesse: yet they never same willingly, subbornly, and presumptuously against God.

2. How am I to apply this article to my felfe ?

A. By beleeving that I have many finnes, and those so great that without the Lords mercy, I may be justly, damned for them.

Secondly,

The Re-

furrection.

Body.

of the

Secondly, that all these sinnes are forgiven in Christ, so that I shall nover be challenged for any of them. Thirdly, if God punish me at any time, it is not for my fins which be pardoned; but either for my tryall, or to keepe downe the corruptions of my heart, that they breake not out. Lastly, that how soever I may fall of Instructy yet I shall be so strengthened in grace, that I shall never wilfully and purposely oppose my selfc against the Lord.

2. What are the benefits which God will bestow upon his Church

in the world to come?

A. Two, The Refurrection of the Body. ? And Everlasting life.

Q. What are me to beleeve concerning the Resurrection?

1. That the body shall rise againe.

A. Foure things, 3. That it shall rise a glorious body.
4. That it is the priviledge of the godly onely to rise fo.

2. How know we that the body shall rife?

A. By the Scripture, and by the power of God, Marke. 12,23.

2 What Scriptures prove it?

A. Dan. 12 and lohn. 5.28,29.

Q. How is it proved by the power of God?

A. Because it is as easie for God to raise man out of the cust, as it was at first to make him of the dust: It is easier to raise man, then to make him. For as when a house falls, the stones remaine, and the timber remaines, onely it wants the forme and fashion of an house: So when a man dyes, the soule remaines, and the body remaines, at leastwise the bones, the spar the chiefe rasters of the house, and therefore they may the more easily be knit together and fashioned againe.

2 Why shall the same body rife?

A. Because it were injustice to punish that body for sinne, that had never committed sin, and to crowne another body with Christ, and not the same that had suffered for him.

Q. How forth it rife a clorion body?

A. First, it shall rife immortal! banger and thirst, and cold, and

ficknesse, and death shall no more prevaile against it.

Secondly, it shall rife in perfect state; the Power of God supplying all those members that now be wanting: he that lacked an eye, shall then receive an eye; and he that lacked an arme, thall

then have both armes reftored.

Thirdly, it shall rise more beautifull then it was at first: For he that is now crooked, he shall be streightened; and he that is now weake shall be strengthened; and he that is too bigg shall be lessened: And he that is foule shall shine like the Sun in his strength.

Fourthly, it shall rife a spiritual body, ready and willing to doe

any duty that the Spirit shall enjoyne.

Q. Shall not the wicked rife too ?

4. Yes they shall rife; but it were better for them if they might never rife, if they might dye as a dogge or a toade dyes. They shall rife, but it is, that their torments may be the greater, their bodyes also then feeling as much, as now their soules feele.

Q. What is the last benefit ?

A. Everlasting life.
Q. What are we to believe concerning it?

Life Ever-

A. That the state of Gods people shall be infinitely more happy in Heaven, when God shall be all in all, raigning immediately in his Saints.

Q. VVhat learne we by this?

A. That we are fet in a better state by Christ, then we lost by Adam: For by Adam we lost but an earthly Paradice, but by Christ we have recovered an heavenly for it.

Q. What elfe do we believe of this point?

A. That this happy estate of Gods people shall be for ever, the comfort of it increasing, rather then abating any whit.

Q. Declare this ?

A. In the delights of this world, the greatest joy is at first (as when a man comes out of the cold to a good fire, after his joy abates by little and little, untill at length he be weary of it.) But when a man hath beene in heaven a 1000 yeares, he shall finde as much joy and contentment, as the first houre that he came thister.

Q. Shall not the wicked rife to everlasting life?

A. No: For theirs is an evelating death; they are ever dying, and yet can never dyesever confirming, and yet can never confirmes ever-burning, and yet can never burne: like the Salamander that lives in the fire.

Q. How may a man attaine to eternal life ?

A. Onely by a lively faith in the Sonne of God: when a man

stands perforated in his heart through the Holy Ghost: that this is a chiefe part of Christs purchace, which without the high price of his blood we could never attaine.

Q. What are the meanes to ftrengthen Faith?

The Word.

A. Three, The Sacraments.

Prayes.

Q. What is Prayer?

A. Prayer is a powring forth of the Soule before God in the feeling of our wants, together with an earnest desire of remedy for the same.

Q. How many things are required in Prayer?

A. Three 2 That a man know his wants.

A. Three things, plied.

13 That for this end he put up his fute to God.

Q. Why did the Lord teach us a fet forme of prayer?

M. Because we are not able to looke into the bottome of our owne hearts, nor to carry our selves in such a wise course, as becommeth speakers to so great a King: Therfore the Lord vouchsed to direct us with his owne mouth, that keeping our selves to the rule that he hath set us, we might be assured that our prayers should be to his good liking and well accepted.

Q. How many parts bo there of the Lords Prayer?

SI The Preface.

A. Three, 2 The Petitions, and

3 The Conclusion.

Q. Why doth the Lord wife a Preface to the Prayer?

A. To teach us that we may not pray without reverence, till we have in some holy and heavenly fort fitted and prepared our selves for it. My beart is fixed, &c., my beart is fixed.

Q. VVhat learne we by this?

A. That their fin is great, who rush bluntly and boldly upon the Lord without due consideration, and most holy regard of the excellent, and high Majesty before whom they stand, Ecrles. 10. 1.

Q. What other reason is there?

A. To teach us, that we may not pray without zeale, till we have quickened and wakened up our hearts to it.

Q. What

Q. What learne we by this ?

That they sinne in prayer, who let their prayers fall from them without zeale, and without life: For why should God care for those prayers which we our selves care not for?

Q. How must we prepare our selves to Prayer?

A. By a ferious meditation of the great mercy and power of God: his mercy will teach us how willing and ready he is: his Power how able and mighty he is to helpe us in our needs.

Q How is the mercy of God fet forth?

A. In terming himselfe our Father. For in calling God Father we bring our selves in minde, that we shall finde him a Father, even fatherly affections in him, ready to heare us and encline to our demands.

Q. What will this worke in us?

A. An undoubted affurance that we shall be heard. For where shall a man speed himselfe, if he speed not with his Father: And therefore seeing we come to God in prayer, not as to a stranger that knowes us not, not as to a stately person that regards us not, but as to a most loving and tender Father, whose eare hearkeneth, whose eye pittieth, whose hand is helpfull to our needes, we may affure our selves, that we shall not come empty handed, and with faces cast downe from his presence.

Q. How is God our Father?

Our Fa-

A. By nature we are become the children of the divell: But ther, through Christ God hath adopted us, and taken us for his owne sons, intending to bestow his crowne and kingdome on us.

Q. VVhy doth Christ direct his prayers to God alone?

A. To shew that none but God is to be prayed unto, neither Saint nor Angell, nor any other.

Q. What gather we of this ?

A. That the Papists in praying to Saints and Angels pray amisse, because their prayers be contrary to the rule of prayer. Indeed they knock oft and lay hold upon the doore, but they knock at a wrong gate, and they mistake the doore. Two little rappes at Gods gate would doe more good, then all their crying like Baals Priests to them that heare them not. &c.

Q. Why are we taught to say our Father?

A. First, to teach us that we must pray for our brethren as well as our selves, and that their miseries must bring us many

H 2

times

times upon our knees.

Secondly, to shew that if we be true members in the body of Christ, we have a part in every mans prayer; so that when wee are heavy and troubled, and cannot pray for our selves, we may then remember that a 1000. hands are listed up to heaven, and a 1000. mouther are speaking to God in our behalfe.

Q. How is the Power of God fet forth ?

Which art in Heaven. A. In faying that he is in heaven, for thereby we are brought in mind of the heavenly Maiesty and power that is in him, whereby he is able to goe through with his owne worke, and to accomplish what sever shall be for our good, Deut. 3 3.26.

Q. VVbat gather we of this ?

A. That God is able to speed us, and we need go no further for any thing we want.

Q. What elfe doe thefe words teach w?

A. First, to lift up our hearts to Heaven when we pray.

Secondly, to thinke that God fits in the Watch-Tower of the world, and therefore he fees us and markes how and in what fort, and how oft we pray unto him.

Q. How many Petitions are there?

A.6. Whereof The three first concerne the glory of God.
The three other our owne good.

Q. What learne we by this?

A. That nothing must bee more pretious and deare unto us then the Name and glory of our God, and therefore we must alwaies begin our suite in the earnest desire that the Lord may have a wonderfull name among us, that we may set forth his glory whatsoever become of us.

2. What gather we of this?

A. That the prayers of such shall never be heard to any benefit or comfort of themselves, who are wholy taken up with a care of their owne good, and never thinke what honour and glory may come unto the Lord thereby.

Q. VVbat thinke you then of the Prayers of the common fort?

That for the most part they please not God, for it is not the care of Gods glory, but the onely feeling of their own wants, that makes then pray: For if it were not more for their owne good, and for their owne comfort, then for any care they have of Gods glory, they would never pray.

Q.VVbar

Hallowed

bee thy

Q. What doe we pray for in the full Persisten?

A. We pray for the fallowing or fanctifying of the Name of God.

amongs men: So that when we pray, Hallowed be the Name, we pray that the Lord may have a glorious and a great Name among us, that we may neither think not speake of him, but with reverence and feare, with holy admiration of the excellent and great things that be in Him.

Q. What are the speciall good things we pray for?

Love, &c. so knowne unto the world, that every one may be forced to admire and wonder at it: That the Lord would shew forth such evident, and cleere tokens of the great might and wisedome, and justice, and power that be in him, that all men might be convinced in their consciences to confesse that the whole soveraignery of glory and renowne is due unto him.

Q. Declare this more fully !

A. We pray, that the Lord would fland up for his own glory; that the Lord would get himfelfe glory and praise by bleffing and defending the godly, and by punishing and afficing the wicked.

Q. De not many herein pray against themselves?

A. We all pray, that if we be any let or hinderance to Gods glory, so that the Lord be worse thought of for our sakes, that he will recover his clory at our hands, yea though it be with the description of as.

Q. What is the feeded bing we gray for ?

A. That we may acknowledge with inward feeling of our hearts the excellent, and holy things that be in God, that we may doe the Lord this honour to thinke that he is most Mighty, and therefore will defend us when the whole world is set against us: that he is most Wife, and therefore will doe nothing but if shall be for our good: That he is most pictfull, and therefore will pittie us, when no eye else will sooke upon us; that he is most Just, and therefore will stand up in our just defence.

Q. What is the third thing we pray for?

A. That we so live, and so carry our felves in the whole course of our waies, as God may have glory by us. That as a good servat doth his Maffer credit, so the Lord may heare well for our honest life.

Thy kingdome

come.

Q. What is the fourth thing that we pray for?

A. That we may be so wholy possessed, and taken up with the care of the Lords praise, that we may never speake or doe any thing, but with this minde, and to this intent to get some honour, and some glory to the Lord thereby.

Q.VV hat are the evills that we pray against?

A. First, that we may not be so blinde, but that we may see the great glory of God, that shineth in the world, his Providence, wise government, care for his people, and the judgements that he brings upon wicked men.

Secondly, that we may not doubt of any of the excellent things that be in God; That he hath not power enough to protect us, mercy enough to forgive us, wildome enough to direct us in the

fafest course.

Thirdly, that we may not dishonour the Lord by our ungodly & wicked life: That we may not be a shame to the Gospel, men thinking the worse of it, for the loosenesse of our lives that professe it.

Fourthly, that we may not feek our owne praise more then the praise of the Lord; & so greedily hunt after our owneredit that we care not in the meane time, though the Lords honour lie in the dust.

Q. What do me pray for in the second Petition?

A. For the meanes of Gods glory, that his kingdome may come among us.

Q. How doth this Petition depend upon the farmer?

A.In the first Petition, we prayed that we might glorifie God; and now we pray that God would rule in our hearts, that we may glorifie him the better: Fox unlesse. God rule us by his Spirit, we are so fer to pursue our owne prasse, and peace and pleasure, that we shall never glorifie him sincerely while we live.

Q. VVbat is the meaning of this Petition?

A. Whereas the divels kingdome is come already, and finbolds up the feeter in a number of our hearts, we here pray as men weaty of it, that Gods kingdome may here come into our hearts, and the divell and fin may no longer rule among us.

Q What is the kingdome of God?

dome is twofold. The kingdome of Grace.?

Q. What is the king dome of Grace?

. The kingdome of Grace is that whereby God governeth

the hearts of the faithfull in this world. I verback y been a verb over

Q. How doth God governe w in this world ? od od ni bothaid rost

A. Two waies, Sinwardly, By his Spirit.

Outwardly, By his Word.

Q. How by his Spirit ?

A. When by his Spirit and grace conveyed into our hearts, hee not onely showes us the good way wherein we should walke, but also leades us in the way, and gives us strength to continue in it, and checks our hearts when we go amisse.

Q. How by his Word?

As Princes rule their Subjects by those Lawes and statutes which they make: So God rules us by his Word, having there taught us what is right, and what is wrong, or what lawfull and unlawfull for us.

Q. What are the speciall good things that we pray for?

We pray, that God would fend his gracious and good spirit into our hearts, to the governing and guiding of us in our wayes, that we may so live, as the good Spirit of God would have us live, or, and further increase this good work when it is begun.

Q. Do all pray thus with defire to have it fo?

good, Gods kingdome fhould come upon them: Many would be forry in their hearts to do no more then God would have them do, to part with fo many fins, and leave fo many vanities as God would have them leave.

Q. What is the second good thing that we pray for ?

A. That God would rule us by his Word, that we may not be left to wander after our owne hearts, but that we may have the Word of God to a continual directing of us in an honest course.

Q. What is the third thing?

A. Wee pray for all good helpes, and meanes that may further Gods kingdome, and namely for good Ministers, and good Magistrates.

Q. What do we pray for good Ministers?

A. That God would give good Ministers to all places, faithfull and able men, full of spirit and power, who may build up the decaies and the ruines of the Church and seeke the lost soules of their brethren, and bring them home to the Fold of Christ.

Secondly, We pray that God would bleffe and continue fuch as

we have already, that they may not be discharged in their labours, nor hindred in the Lords workes, but may minister with great

grace and cheerefullnesse amongst us-

Thirdly, we pray that God would make their Ministery effectuall to us for our good, and that it may work upon our hearts to the killing of fin, and the strengthening of Gods grace in us.

Q. Why doe me pray for Magistrates ?

First, that God would raise up such as may be Fathers of the Church: such as may tender Religion, and wound with the sword of Justice, the head of all ungodlinesse in the land.

Secondly, that God would bleffe and continue those that be such, especially our grations King, that his dayes may be as the dayes of Heaven, and his Throne may be established in prosperity and peace as long as the Sunne and Moone endure.

Q. What is the kingdome of Glory?

A. It is that whereby God shall more fully raigne in us in the world to come, when all sinue and wickednesse shall be taken from us.

Q. What doe we here pray for?

A. That God would make an end of this wicked world, and ha ien to Judgement to the utter confounding of the wicked, and the more full and perfect Salvation of those that belong unto him.

Q. VVby are we to pray for the day of judgement?

A. Chiefely for this end that the name of God may be no more dishonoured in the world, but the kingdome of fin and Satan may have an end.

Q. Do all wish for the day of judgement?

e.A.No, many had rather it would never come. For O ! if God should come to Judgement, what should become of a number in the world? they would cry to the hills cover us and to the mountaines fall upon us. And therefore, though they say, Thy hing dome come, yet they would be glad in their hearts that Gods kingdome might never come.

Q. What is the second thing we pray for?

A. Secondly, we pray for the day of our owne death, for no other end, but that we may make an end of finning, and displeasing of God. For seeing how prone we are to evill, and how the number of our sins encreaseth every day like old trees that gather mosse; This must make us weary of the world, and so

to figh and groane in our felves, defiring to be diffolved, and to be with Chrift

Q. May a man then pray for his death?

A. A man may not pray for it of impatience as a number doe, who be running out of the world, fo foone as they feele the croffe: But onely in the defire to be disburdned of the body of fin, and to ferve God in the holy heavens, with greater freedome and liberty of spirit then here they can doe.

Q. What are the evills that we pray against?

A. First, we pray that whereas we have kept open honse for fin and Satan these many yeares, they may no longer overcome us, and prevaile againft us.

Secondly, we pray against all the lets and hinderances of Gods kingdome both at home and abroad, as the Turkes and the Pope.

Thirdly, we pray against the love of this world, that we may not dote upon it, defiring to prolong our dayes in it, but that we may be alwaies ready to depart in peace, and to hafte hence to our heavenly home.

Q. What do we pray for in the third Petition?

Thy will A. That we may doe Gods will in Earth readily and willingly, be done,

as the Angels do in Heaven. Q. How doth this petition depend upon the other ?

A. Before we prayed that God would rule us, and now we pray that God would give us foft and plyable hearts that we may yeeld our selves to be ruled by him.

Q. What is the will of Got?

A. The will of God is that which is revealed in his Word, and may be confidered in three things. First, it is Gods will we should leave our fins, before they leave us. Secondly, it is Gods will we should leade a Christian and a godly life, 1. Theff. 4. 3. Thirdly, it is Gods will we should be are quietly and contentedly whatsoever it shall please him in his wisdome to lay upon us. So that we pray, that Gods will may be done.

SA nobis, both of us, &

De nobis & nostris, of us and ours.

Q. What are the good things we pray for ? A. We pray that we may leave our fins; that we may leave our fwearing, because it is Gods will we should not sweare; our covering became it is Gods will we should not cover.

Q.VVbat

Q PVhat is the second thing ? ab , so not me all emore him iled or

We pray that we may live righteously, and holily in the world, that we may love our brethren, because it is Gods will we should love them; that we may make conscience of all our wayes; because it is Gods will we should make conscience of them.

Q. What gather we of this?

A. That they which pray, that they may doe Gods will, and yet have no care to do it: They that pray against fin, and yet hugge it, and keepe it warme in their bosomes, doe but mocke God in their prayers.

Q. VVbat is the third thing me pray for ?

A. That we may humble our felves with patience, and contentment to those severall troubles and tryalls which the Lord shall bring upon us.

Q. What learne we by this ?

A. That their sinne is great, who pray every day that Gods will may be done on them; And yet when it is done, fret and sume, and rage against it; and had rather a great deale their own wills were done then the Lords.

Q. How must we doe the will of God?

A. As the bleffed Saints and Angels in Heaven doe it, though not in the fame measure, yet in the same manner.

Q. How doe the Angels doe it ?

A. First, they do it willingly and cheerefully, and therfore they are described to be winged, to shew that they sie about it.

Secondly, they doe it faithfully and not by halfes.

Thirdly, they do it constantly, as well at one time as at another.

Q. What then do me pray for in this latter part of the Petition?

A. First, we pray that we may cheerefully obey God like Christ, that said it was meate and drinke to him to doe his Fathers will.

Secondly, We pray that we may not doe Gods will by halfes,

but faithfully obey God in every duty required of us.

Thirdly, we pray that we may be constant in this course, not to serve God by moodes and fits, but at all times, and in all companies, as well in one state as in another.

Q. We cannot possibly doe the will of God so perfettly as the An-

gels doe is ?

A. Indeed we cannot, so long as we dwell in these weake houses of clay: yet we must still aspire to a better life, desiring in a greater

this day

greater measure to serve God. and had all me do to said and money

Q. What gather we of this? A. A cleere difference betweene the godly and the wicked. For the wicked ever thinke they have religion and good lives enough, though they have never so little. But the godly never satisfie themfelves in it, but still defire to walk more obediently, faithfully and uprightly with God.

Q. What doe we aske in the fourth Petition?

A. All things needfull for this life.

Q. Why do we pray for the things of this life first? A. First, to the end, that being dispatched of our worldly cares,

our daily and having things necessary aforehand, we might with more liber-

ty seeke after those things which concerne the soule.

Secondly, that finding the Lord easie to yeeld in these things of lesse good, we might be the more imboldned to follicite him for the greater. For he that will not trust the Lord for his meate and drinke, will not trust him for the faving of his foule: And he that thinkes the Lord will stand with him for a peece of bread, will easily thinke that God will stand with him for eternall life,

A. Not onely bread, but what foever is as needfull, and as comfortable as bread, as health and strength to worke in our Callings, houses to dwell in peace, and friends, and good servants, &c.

Q. VVby doth the Lord name nothing but bread?

A. To teach us to be content, if we have no more, but bread, feeing we aske no more sif God give more, we are to take it thankefully, and to use it well: But if God shall cut short our fare, and. bring it to bread onely, yet we are to rest with contentment in it, Phil.4.11,12.

Q. What gather me of this ?

A. That they who pray for heapes of gold and filver, for stately and gay houses, for sumptuous fare, for great livings, and the like, fin in praying, because not Christ, but Coverousnesse taught them to pray fo.

Q. VVhy doe we aske our bread of God, seeing many of us have.

meanes ever to get it ?

A. Because all our paines is not able to procure us one morfell of bread, without the Lords bleffing be upon it, and therefore wee pray God even to give us that bread that we labour for, knowing knowing that without his bleffing we may as foone perifh, when we have the greatest meanes to feed us as when we have no meanes at all, Plan 127.1,2.

Q. What learne we by this ?

A. That we must as hardly begge bread of God, that is, good successe in our affaires, when we have the greatest meanes in the world, as when we have no meanes at all, neither mony nor friend, nor counsell to compasse it.

Q. What need they aske bread who have breadenough?

A. First, though we have bread: yet the bread that we have is none of ours: For by fin we forteit every day all we have into the hands of God, and we dispossess our felves of all the right, and title to it. And therefore unlesse the Lord restore us and give it us

againe, we doe but usurpe upon any thing that we have.

Secondly, though we have the substance of bread, yet we have not the staffe of bread, that is, the nourishing and seeding of it, but from God alone. Unlesse God blesse it, as good take a mouthfull of gravell as a mouth-full of meate. And therefore even then, when we have our Tables sull of bread; yet we had need pray still for our daily Bread, because our bread without his blessing shall no more nourish us then a stone.

Q. Why do we fay give us our bread, and not give me my bread?

A. To shew that we must not regard our selves alone, but in a fellow feeling pray for other mens wants as well as for our own.

Q. Phom doth this condemne?

A. First, it condemnets the covetous man who had rather say, give me my bread, then give us our bread, wishing well indeed to

no body but himfelfe.

Secondly, it condemneth those, who be spoylers of their brethren. For it is as much as if he should say to God; Lord do thou give him bread, and I will take it from him; doe thou make him rich; and I will make him poore; do thou make him merry, and I will make him fad.

Q. Why do we pray but for the bread of one day?

A. Christ teacheth us thereby to restraine and cut short our cares for the time to come, and not to be tormented with the seare of any hard estate aforehand, but to resort to the Lord for the necessity of the day in the day thereof, Mar. 6.34.

Q What intouragement have we to do fo?

A. Gods care for the little Birds. For when they have dined, they know not where to suppe, and when they have supe, they know not where to dine, and yet God feedeth them from day to day; how much more safely may we rest upon the providence of our God, assuring our selves, that he that feeds us this day, will seede us the next day and the next, and so to our lives end.

Q. What other reason is there?

feeing we aske but the bread of one day, when that day is past, our pattent and our grace is out. And therefore we must come to the Lord the next day to revive it again.

Q.VVbat elfe doe we learne by this?

A. We ask our bread every day of God, as being not able to live any one day without him, and therefore it must be our chiefest care to stand fast by God, to keepe him our friend, whosever be our foe, and that he may be pleased whosever is displeased with us.

Q. Why doe we fay, our Bread?

We are hereby taught to aske our owne Bread, that which we have laboured for in some honest calling or other, for that only is ours, which is gotten by lawfull and by honest meanes: That which is unlawfully gotten is none of ours, it is not our bread which we have of God, but the divell and fin is the purveyer and provider of it.

Q. What gather we of this?

A. First, that a man cannot eate his Bread with a good conscience, that hath not done something according to his ability, strength and place, to make himselfe in some sort fit and worthy of it.

Secondly, that their fin is great, who defire other mens bread, and are not contented with their owne. 'And therefore breake in upon their brethren, feeking to defeate either their neighbours of their houses, or their fervants of their wages, or their labourers of their hyre, or the poore of their reliefe, which in right and confeience is due unto them.

Q. What is meant by daily Bread?

A. That which is meete, and convenient for the day. The Noble man hath need of more then the means man: he that hath a greater charge, bath need of more, then he that hath a lesse charge; And therefore in asking our daily bread, we aske so much as may be fit and convenient for our state, Pro. 30.8,9.

Q. And

Forgive

us our fins

Q. And how much is convenient for us?

A. The Lord bids us not aske any fet and certaine ffint, but to leave that to him, and to his most wise dispensation, who knowes better then we what will serve our turnes.

Q. What learne we bence ?

That it can be no small comfort to us, that the Lord is most privice to our cstate, and knowes what children, what servants, what charge we have, what carnings, what commings in, and what goings out, and accordingly will fit us with that, which he shall judge to be meetest for us, 1 Pet. 5.7.

Q. Doe we aske these things absolutely of God?

No, we aske them no further then they may stand with Gods glory, and therefore if they may be any meanes whereby we may glorise God the better, we pray that we may have them: if they may not, we pray that both bread and friends, and strength, and health, and all may be taken from us.

Q. What doe we aske in the fift Petition?

A. We pray for the forgivenesse of the sins that be past.

Q. VVby is this Petition knit to the former?

A. For two causes: First, because without the forgivenesse of our sins all the bread in the world will not doe us any good: For what shall it profit a man to have a mountaine of gold, and yet to carry a fire-marke in his soule, the brand and marke of a condemned man, to know that whensoever he goes hence, he goes damned to the divell, Mat. 16.26.

Q. What learne we by this ?

That every Christian man and woman must make it their chiefest study, and their chiefest care to find mercy and favour with God in the forgivenesse of their sins, rather then to injoy ten thou-fand worlds without it.

Q. What is the (econd reason ?

A. Our fins are so many and so grievous against the Lord, that we are not worthy of one morsell of meate to put into our mouthes; yea we deserve even to be starved, and samished upon the face of the earth. And therefore, because our sins are the barre and stop, that let and hinder Gods blessings from us; therefore we pray God to torgive our sins, that the true hinderance of our comforts being taken away, all his blessings in most rich and plentifull fort may slow unto us, ser, 5.25.

Q. VVby

Q. VVby are our fins called debts ?

or to go to prison: So our fins binde us, either to satisfie the party, or to go to prison: So our fins binde us, either to satisfie Gods Justice, or to goe to hell.

Q. VVbat learne we from hence ?

A. First, that we are all in the Lords debt, and it is not some dribling sum that we owe him; but a thousand Tallents at the least, more then we and all the friends we have be able to discharge.

Secondly, that unlesse God be contented for them, we are sure to goe to hell, where we shall endure, not a monthes or a yeeres imprisonment; But we shall lye bound in the thaines of horror and darkenesse, as long as there is a God in heaven to revenge our

fins, and the Divell in hell to torment us for them.

Thirdly, that there is no way to deale with God, but onely by intreaty and by request: We cannot choppe and change with him as the Pope thinkes; Lord I have so many fins, here are so many good deeds for them: But we must begge our pardon, and become humble sures to the Throne of grace, that God for Christs sake would shew mercy upon us.

Fourthly, that we shall finde the Lord ready for to yeeld unto our fute, especially seeing the Lord Jesus, who sitteth at the right

hand of God; is an interceffour for us.

Q. Must we pray every day ?

Pray daily for the pardon of our fins: The pardon of our fins being as needfull every day as the bread that we live by.

Q. What may this teach is ?

A: That we finne every day, how foever God shall bleffe us or punish us, or teach or touch us with the Spirit, yet we know afore-fiand, that we shall fin to morrow, and the next day, and so every

day to our dyingiday.

- Secondly, that we fin often every day, and therefore we speake in the plurall number, Forgive we our fins: as having many fins to be forgiven; And though we be able to differ to but a few of our fins; yet our ignorance is; the greater, who fin many times, when we thinke we doe not fin.

to make even with the Lord, that we come not with after reckonings, with finder of 10.2006 30, yearss old not repented of, but that every day we reconcile our felves to God, for the finnes of that day, that whenfoever we shall die, we may have but the fina of one day.

Q. What is meant by thefe words : For even we forgive them.

A. They con-SI A Comfort,

Q. What is the comfort ? ....

A. That if we who are full of hatred and revenge can forgive our brethren, much more will the Lord who is full of Mercy and compassion be ready to forgive us. For we are not to thinke, that we can goe beyond the Lord in any grace, and therefore if we can love him that loves not us, and passe by many wrongs, we may well thinke, we shall finde the Lord much more favourably inclined to us.

Q. Is our forgivenesse a cause why Godforgives us?

No: For if we forgive our brethren some little fault, that is no reason why God should forgive us our buge and mighty fins: But the Lord addes this as a sure testimony of our soules, that if we who have but a drop of mercy can forgive our brethren, much more will the Lord, who is even full of goodnes, forgive us.

O. What is the instruction?

A. That we shall never finde favour at Gods hands, till such time as our brethren find love and mercy, and good dealing at our hands.

For looke what we be to others when they offend us: the fame

we hall finde God to us, when we offend him.

Q. Whom doth this Doftrine condemne? 1824 1 years in hooken

A. First, it condemnets those that will use extremity to their brethren, that will not by any meanes bate of their right, but eager-

ly purfue every advantage they can get against them,

Secondly, it condemneth those that will say they forgive and forger, and yet notwithstanding the memory of it is most quicke in their hearts, and upon every little occasion they breake out againe. Alas, do we looke for such forgivenesse at Gods hands? how is it then that our brethren can finde no better at our hands?

Thirdly, it condemnets those that can be content to forgive some small offences of their brethren: but if it touch them somewhat neere in their goods or names, oh then the matter is heynous and so prejudiciall, it toucheth us so deeply, that it may not in any wife finde favour at our hands. Why alas our brethren cannot

commit

committany fo grievous offence against us, but wee commit farre greater against the Lord, and therefore as we except against them : To we may well looke, the Lord will except against us.

Q. What do we pray for in the fixt Perition?

A. We pray for strength and grace against fin.

Q. Why are there two Petitions for the Soule, and but one for the Body?

A. The Lord would teach us thereby, that our care for heaven- And lead ly things should be twice so much as our care for earthly, and us not into therefore where we are once upon our knees for the bleffings of on, the body, wee should bee twice upon our knees for the blessings of our fonle

Q. How doth this Petition depend upon the former?

A.In the former Petition we prayed for the pardon of our fins that be past, and now we pray for grace and strength against those evills that be to come.

Q. What learne we by this ?

A. First, that none are more subject to tentations then the godly: For of all men they are most layd unto fin will be ever nibling and the divell will labour mightily to regaine his hold.

Secondly, that it is not enough to have out finnes pardoned in Chrift, unleffe we have also grace to lead a better life, and to ab-Staine from the same or like fins in time to come.

Q. Doe not the Papifts fay well? Let us not be led.

A. No, for they would feeme to be wifer then Christ, and therfore they have allayed his words, as being too harsh.

Q. God tempes no man, lames 1,13.

A. It is one thing to tempt a manto fin, another thing to lead a man to be tempted of it. It was the divell that tempted Christ in the defart, but it was the Holy Choft, that led him forth as the Lords Champion into the field, Mar. 4 1.

Q. How may God worke in tentation, and yet be free from fin?

A. First, by withdrawing his grace, and leaving us to our selves, as if a man should lend another his staffe to goe by, when his legges be lame, and thereupon hee begins to despile him and to fet him light, the other takes away his staffe, and the land man falls So God having lent us his grace to walke by, when wee begin to thinke wee stand not any way beholden to him for it. but wee could shift as well without it, the Lord withdrawes his

grace and we runne into finne, and yet God is not the canfe of our finne, but our own weakenedle not able to beare up and to fulfaine it felte.

Secondly, by offering occasion to trie, whether he will fin or no. As a man leaves a little loose money about the house to try whether his servants, or his some will steale it: So God sends feare to tempt us to see if we will yeeld to seare, Pride to tempt us, e. if we do yeeld, it is our fault not Gods, who did but vent us and set us a broach and discover the bad liquor that was in us.

Thirdly, by causing the motion, but not the evill of the motion, as when the Sun shineth upon a dead carcasse: there ariseth a stinking and a loathsome smell, and yet the Sunne is not the cause of it, but the corruption of the carcasse: So in every action God is the cause of the motion which is good: But if we fin in mooving that

comes of the divell or of our felves.

Fourthly, by ordering the evill of the Action to fome good end. As a Father feeing his childe to be busic about the fire, catcheth his finger and thrusts it to a coale, to make him the more affraid of it after: So God sometimes lets us tast of sin, that we may the more detest it, and hate it while we live.

Q. How many parts are there of this Petition?

A. Two: Furt, we pray that we may not be tempted to fin. And fecondly, though that we be tempted; yet that we may not be overcome of fin.

Q. Why do we pray that we may not be tempted to fin?

A. We know our own weaknesse to be so great and unable to resist temptations, that we pray that we may not be tempted: So ready we are to yeeld to sin, that we pray wee may not be provoked to it. Often we sin, and oftner we should sin, if we were oftner tempted to it: Many times we are angry, and yet if we had oftner occasions we would oftner be angry.

Q. What gather we of this?

That their finne is great who fing themselves into tentation, that will take up their dwellings in those Townes, and venture themselves into those companies, where they know are many and strong enticements unto sin. What doe they else but offer the divell Blockes of advantage against themselves, and bold him the stirrep, that his tentations may the more easily mount upon them.

Q. What

O. What are the Evils that we pray againft ?

SI Sinne without my as the divell and the

A. They are ) world.

of two forts, Sinne within w, as the corruptions and lusts of our owne hearts.

Q. What doe we pray for against the divell?

A. That wheras the divell is wont to put a vizard upon his face, & to translate himselfe into an Angell of light, that we may have wildome to descrie him, & strength from heaven to stand against him.

Q. Doth not every one hate the divell?

A. Indeed many will fay, fie upon the divell, and fay they detelt him with all their hearts; and yet in leading a prophane and a wicked life, they beare him about in their bodies with them.

Q. What doe we pray for against the world?

A. First, that we may not be poysoned, and corrupted with the bad examples that be abroad: That we may not catch the infection, but keep our selves unspotted from the world.

Secodly, that neither our friends by flattery, nor our foes by feare, may quench in us good things, and draw our hearts from God.

Thirdly, that our worldly cares may not overgrow our godly cares, so that we have more love to the frothy things of this life, then to those that concerne the life to come.

Q. What do we pray for against our owne lusts?

A. That God would weaken the strength and power of sin in us every day, that we may feele it either cleane killed or so mightily weakened, that as a man that hath received his deaths wound, though he lives and breaths, yet languisheth and fainteth, and droopeth every day more and more until he die: So sin may have lesse and lesse strength, till at length it have no strength at all.

Q. Why doe we aske all things of God?

A. Because we are not able of our selves to stand; the least enemy being stronger then we, and therefore we pray to be girded with the strength of God, that through his might we may doe that which of our selves we should never doe.

Q. What other thing doe we pray for ?

A. That if we fall into fin, that we may not lye in it, but that the Lord would find us out in our falls, and feek up our loft foules, and bring us upon the shoulders of his mercy to his fold again.

Q. Doe the godly fin as well as the wicked?

is the

Crc.

A: Yea but the godly are ever defiroused be delivered from fin, and therefore to both prayand watch against it, whereas the wicked bugge it and keepe it warme in their bosomes, and are well content to continue in it, using no meanes to get out of it,

Q. What meanes doth God use in delivering us from sin?

A. The chiefest meanes, is the Ministry of the Word, it being the hand of God, whereby hee pulleth us out of finne, as a beaft is lugg'd out of the mire: And therefore we pray, that we may be obedient to it, and profit by it, that it may make us wife unto Salvation, and mighty through God to withfland all affaults that rife againft us.

Q. What is the last part of the Prayer?

A. The Conclusion or shutting up of the Prayer.

Q. What is the nie of the Conclusion ?

For thine A. It containeth certaine Reasons to strengthen our faith, that we shalbe heard. For this is a great cause why our prayers come so kingdome coldly from us without heart or life, because we stand not strongly perswaded in our hearts that we shall fare the better for our prayers, and shall never returne empty handed from the Lord.

Q. What are the Reafons?

A. The first is taken from the kingdome or government of God q.d. Lord thou art our king. And therefore as it is for the glory of a King, that his Subjects beingood flate, fafe from their enemies, and abounding with all good things: So thou Lord shalt much commend thy felfe and thy government to the world, if then providelt well and fufficiently for us, who be the worshippers and fervers of thee.

Q. Is this confideration fo full of comfort?

A. It must needs yeeld all the children of God great comfort. that the kingdome is come into their Fathers hand, and hee hath taken upon him the care and the provision for them, vvho fitteth at the sterne of the world, and doth whatsoever he will both in heaven and earth, P(al. 97.1.

Q. What is the second Reason?

A. The second is taken from the power of God, q.d. Lord I have asked nothing, but thou are able to give it : My wants be not fo many, but thou art able to supply them: My sinnes bee not fo great, but thou canst forgive them: My enemies bee not fo strong, but thou canst subdue them : I therefore cannot but have great

great hope, feeing it is in thy power and hand to do me good.

@ . What is the third Reafon ?

A. The third is taken from the glory of God. Indeed if we pray not, then it is our fault if we speed not well: But if we pray in Faith and reverence, and make our requests knowne unto the Lord; then it shall be for the Lords honour to be as good as his word, and he shall get himselfe great praise in the world by hearing the poore and weake prayers that be made unto him.

Q. What learne we by thu?

A. That the Lord hath joyned his owne glory with our good, and therefore will heare us, and bleffeus, if it be but to hold up his owne estimation and honour in the world, Exet. 36.22.

Q. What other sonce doe these words yeeld us (Thine is the Glory.)

Whatfoever gift or grace thou shalt bestow upon us, we will wholy imploy it unto thy honour: we will rather seeke thy glory, then our owne praise, or peace, or pleasure in the good use of it. Plat 81.8.

Q. VV hat learne we by this ?

A. That wee aske health, and peace, and plenty to this end, that we may glorific God the better, that when we have these things we be not found to be farre lesse carefull of ir, then before we had them, Dent. 32.15.

Q. What elfe doe we note in thefe reafons ?

A. That all the reasons bee from without us, and none from within us, there being nothing in the best of us, in the merit and worthinesse whereof, we may thinke to be heard; whatsoever enclines the Lord to heare us, it is chiefly and wholy in himselfe and not in us, Dan. 19, 18, 19.

Q. What is that other meanes of strengthening faith?

A. The Sacraments.

Q. Whence have the Sacraments their name?

Sacramer è

A. Of the Latine word Sacramentum, which fignifies an oath, whereby Souldiers were wont to binde themselves to be true to their Captaines: So in the Sacraments, we sweare and binde our selves to be true and sathfull servants unto Jesus Christ.

Q. What is a Sacrament ?

A It is a visible signe of invisible grace: So that in every Sacrament there are two things. The visible signe that we may see: And the invisible grace that were cannot see. As in Baptisme,

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there is a washing of the body, and there is a washing of the soule:
The washing of the body with water, a man may see: But the
washing of the soule with the bloud of Christ, he cannot see: So
in the Lords Supper, there is a feeding of the body, and there is a
feeding of the soule. The feeding of the body with Bread and
Wine, he may see: But the soule with the Body and the Blood of
Christ, he cannot see, but by faith.

Q. What is the use of a Sacrament?

A. To confirme our faith by that which we see, in the truth of that which we do not see. As in Baptisme, the washing of the body with water assured hour hearts, that our soules are likewise washed with the blood of Christ. And the receiving of Bread and Wine in the Supper is an evidence that the Body and Blood of Christ is as truly received by faith, Rom. 4.8.

Q. What is the visible signe in a Sacrament ?

A.It is the outward Element, together with those Ceremonies that are used about it. As in Baptisme, water, and the powring on of water: In the Lords Supper, Bread, and the breaking and taking and eating of it.

Q.VVhat is the invisible grace?

A. Christ with all his benefits, as truly offered to our hearts and foules, as the ourward Elements are to the body, Gal. 3.27.

Q. What learne we by this ?

A. Two things. First, that we receive no more in the Sacraments, then we do in the bare preaching of the Word. For the same Christ and the same benefits are tendred to our faith in both, only the signification is more lively in the Sacraments, and the promises of grace more particularly applied, I.b. 1.12.

Secondly, that the old Fathers received the same grace by their

Sacraments, that we do by ours, for they received Christ.

Q. How many Sacraments are there ?

A. Two, Saprifue and The Lords Supper.

Baptisme.

Q. What is the outward figne in Baptisme?

A. Water, and the powring on of Water.

Q. What is the fignification of it ?

A.As the Water powred on the body washeth away the filthinesse of the slesh: So the blood of Christ being powred upon the soule, washeth away the filthinesse of sin.

Q. What

Q. What fins have children of a day old?

A. They have Originall finne, which is a fecret naughtinesse of nature, whereby they are wholy given and inclined to that which is evill, say 48.8.

Q How is this taken away in Baptisme?

A. In Baptisme we receive the Spirit of Christ, and this Spirit works upon our hearts renewing them, and enclining them to better things, and every day by little and little prevailing and getting strength and ground of those corruptions that are in us, Tit. 3.5.

Q. May Children be faved that die without Baptisme?

A. Undoubtedly they may; For God hath not tyed his grace to the Sacraments, but that many times he workes without them: And therefore it is not the want of Baptisme, but the contempt of Baptisme, that bringeth danger, Alis 10 44. 47.

Q. What proofe is there of it?

Baptisme is in the New Testament, Gen. 17.14. But children that dyed without Circumcision might be saved; As namely those that dyed before the 8. day; And therefore Children may be saved without Baptisme.

Q. VVhat other proofe is there ?

A. Children that are elected to Salvation, are holy before Baptisme, I Cor. 7.14. they are within the Covenant, Con. 17.7. the kingdome of heaven belongs unto them, Marke 10.14. And therfore undoubtedly they may be saved.

Q. How then doth our Saviour say, Joh. 3. 5. Except a man bee borne of Water and the Spirit he cannot enter into the kingdome of

God?

A. We are to marke the person to whom he speakes it, to Nicodemus, who might have beene baptized if he would: So that our
Saviours speech reacheth no further, but to those who may have
Baptisme and will not: For if none absolutely might be saved
without Baptisme, how could the theese be saved who was converted upon the Crosse. Lake 2.3.

Q. Is it lawfull for a private person to Baptize?

meddle in the holy things, but they that are warranted thereunto by the Lord: But private persons men or women, have no warrant from the Lord to Baptize, and therefore they may

The Lords

Supper,

not prefume to intermeddle in it, Heb. 5.4.

Q. White other Reason is there ?

A. Baptisme is a part of the publike Ministery of the Church, Mat. 28, 19. But private persons and chiefly women may not intermeddle in the Churches Ministery. And therefore they may not take upon them to Baptize, Tit. 2.

Q. Tea,but there is a case of necessity in it?

A. There is no necessity to breake the Law of God, if we may have the Sacraments according to the Lords institution, we are to accept them with Thankfullnesse, if we cannot we must not think it lawfull to come by them we care not how.

Q. Zipporah in case of necessity did circumcise ber childe.

A. The reason doth not hold; For the Sacraments of the New Testament are tyed to the Ministery; And therefore none but the Ministers may intermeddle in them: But the Sacraments of the Old Testament were not tyed to the Priesthood (as appeareth) for that Christ and his Apostles caused to kill the Passever, who were not of the Tribe of Levi, Luke 22.19. Also in that Ioshua did circumcife, Iosh. 5.3.

Q. VVbat is the other Sacrament?

A. The Sacrament of the Lords Supper.

Q. VVby is the Lords Supper needfull after we be baptized?

God, and by the Lords Supper we are fed, and nourished in the fame: So that Baptisme is the Scale of our entrance into Christ: and the Lords Supper gives us our further growth and continuance in him, I Cor. 12,13.

Q. How is this further declared?

A. By a similitude. For as a Master makes provision for hisfamily, that they may bee the more able to goe through with their worke: So the Lord hath appointed this Sacrament, for the strengthening of his people, that they may be the better able to hold out in the holy labours and duties required at their hands.

Q. What learne we by this?

A. That they who come feldome to the Sacrament mult needs be very faint, and weake in the spirit; As a man feeles his strength through long fasting to abate, so that he is not able to walke with any cheerefullnesse and comfort in his calling.

Q. What is the outward figne in the Lords Supper ?

A. Bread and Wine, and the Sacramentali Rites that beeinfed

Q. What doth the Bread fignifie !

Q. What resemblance u there betweene the Bread and Christs Body?

A. First, as the body cannot live without bread, no more can our foules live without Christ. And therefore wee must labour for

Christ, as we do for bread, John 6.51.

Secondly, as bread firengthens the body, and makes it the more able & fit to work: so that the eye sees the electer, the hand mooves the quicker, the foot sets the faster for it: So Christ received by faith strengtheneth the soule, and makes it mighty through God, to performe the duties of obedience required of it. Phil. 4.13.

Q. What Bread did Christ wie in the Sacrament?

A. Ordinary and common bread, fuch as was usually at that time eaten with their meates.

Q. Why did Christ wife common bread?

A. First, lest men (if the food had beene finer) should have lest the care of feeding their foules, and fallen to filling their bellies.

Secondly, that as Nasman learned, because the Waters of Isrdan were not better then the Waters of Damasem: therefore, it was not the Water of Isrdan, but the God of Israel, that cleansed his leprosie: So because this bread is but ordinary and common bread; we may therfore know, that it is not the bread, but Christ signified by the bread, that sanctifieth the receiver.

Q. Why did Christ sake the Bread?

A. Christ by taking the bread from the Table, shewed that he would separate it to another use: So that where before it served but to strengthen the body, now it should serve to the strengthening of our Faith.

Q. How did Christ bleffethe bread?

A. As the Lord bleffed the feventh day, by appointing that day to an holy nie: So Christ bleffed the bread by making it an holy figne, and a Sacrament of himselfe,

Q. What doth the breaking of the bread fignifie?

The breaking, and tearing of Christs body upon the Crosse. For as it is northe whole loase, but the bread broken that feeds us, So it is not the life of Christ but the death of

Christ;

Christ; not Christ walking and working Miracles; but Christ Crucified, rent and torne with the Nayles and Speare, that brings found peace and comfort to the heart

Q. What are we bid len to take in this Sacrament?

A. Two things; Bread to the feeding of our bodies, and Christ himselfe to the feeding of our sonles: For as the Bread is offered to our bodies: So Christ himselfe is offered to our faith.

Q. VVhat learne we by this?

A. That he which comes to this Sacrament, must bring two hands with him: An hand of the body to receive the Bread, and an hand of Faith to receive Christ, John 1,12.

Q. Do not all receive Christ that come to the Sacrament?

A. No: For then every one should be the better for it, whereas now many through their owne default are not the better, but the worse after, God justly revenging their irreverence and contempt, I. Co., 11.17.

Q. VVho be they that take no good by this Sacrament?

A. First, they that want Faith, which is declared by their evill life.
For they wanting the hand of Faith, must needs descare themselves
of the whole fruit of the Sacrament which is received by Faith.

Secondly, fuch of the godly, as doe not quicken and flirre up their Faith, by private prayer and meditation when they come to receive: For as a man that hath his arme benummed, or afleepe, is not able to reach out his hand to receive the bag of gold that is offered him: So if our faith be dead and cold, and not quickned up, we shall go from the Sacrament as empty as we came.

Q. How can we receive Christs body that is absent in heaven?

before the inward eyes of our foules, as if we saw him hanged, nayled, crowned, bleeding upon the Crosse; So Abraham by faith had as lively a fight of Christ, as if with his bodily eyes he had looked upon him, lob. 8.56. So the Israelites did eate and drink Christ in the defart, I Cor. 10.3.4. and yet Christ was not borne till 1500, yeares after.

Q. How are the godly said to eate Christ?

A. As a man is said to eate the meate that he lives by, which he doth apply, and appropriate to his body to the nourishing and steeding of the same; even so when by speciall saith we do apply Christ unto our selves, and make him ours, so that we live by Christ

as a man lives by meate a then are we faid to cate Christ.

Q. How is the bread the body of Christ ? . . I. ..

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A. It is not verily and indeed his body: (For Christs body is in Heaven only, 18, 3, 21.) but it is his body Sacramentally, that is, a certaine pledge and token of his body. For as the Rocke is called Christ, because it signifies Christ, I Cor. 10 4. So here the bread is called Christs Body, because it signifies his body.

Q. Do we then receive nothing but a figne of his Body?

A. Yes, we receive the very body of Christ by Faith: for the bread which we receive with our mouthes, is a true token that Christs body is received by faith: For as a man that takes a key in signe of possession takes not the bare signe, but the very possession together with the signe: So they that worthily Communicate, receive not a bare signe of the body, but the very body it selfe spiritually and by faith.

Q. What difference is there then betweene the Popifb opinion & ours?

A. They thinke that they eate Christ corporally, and carnally with their teeth, and therefore they cage him up in the confecrated Host, and hold that a cat or a mouse may devoure him. But we (knowing that Christ is not food for the belly, but food for the soule) affirme that Christ is not eaten carnally with the teeth, but spiritually by faith, lohn 6.63. I Cor. 10.3,4.

Q VVby doth Christ adde, My body which is given for you?

A. To shew that it is not Christs body glorious in Heaven set downe in great Majesty upon the Throne of God, but it is his wounded body, his bleeding body, his dead body, that our faith must feed upon: So that here we are led backe to the crosse of Christ; that we may lay to our mouthes, and ever sucke life and salvation out of his bleeding sides.

Q. How may we feed upon the dead bo 'y of Christ ?

A. By faith wee must fet our selves upon mount Calvery, and there behold our Lord upon the Crosse with his shoulders trick-ling, with his head spinning, with his hands streaming, with his sides gushing, all his body running downe with blood, and then say, Behold, this is the Body that is given for me: These sides were whipped, that mine might be spared: These hands were nailed that mine might be freed: These checkes were buffered, that mine might be kissed: This head was crowned with thornes, that mine might be crowned with glory: These torments.

torments Christ suffered on Earth, that I might not suffer greater things in Hell Zach. 12.10.

Q. What is the fecond Reafon ?

A. To show that we were the Authors, and causes of the death of Christ. It was our fin that brought all these punishments and these paines upon him: As an unthrist that comes behind hand, and his surety is made to pay for all: So all our sins were charged upon Christs head, and he was faine to suffer whatsoever we should have suffered for them, Pfal. 53.5.

Q. What learne we by this?

A. That if we detelt Indes, that betrayed Christ, and Pilate that condemned him, and the Jewes that killed him; much more should we hate our fins, that were the chiefe causes of his death.

Q. To what end must we celebrate the Lords Supper?

A. To flirre up our faith to a more lively confideration of the death of Christ.

Q. Is there any that forget the death of Christ !

that will doe nothing for their brethren, little confidering how much Christ hath done for them. Secondly, they that live in sinne, little consider, what Christ suffered for it. Thirdly, they that will beare no disgrace for Christ, little remember how hee was disgraced for them. Lastly, they that will fell themselves for a trisle to the divell, little consider how decrely they were bought.

Q. Why are there two fignes in the Lords Supper, and but one in

Baptifme ?

"I Christ is set forthin Baptisme, as washing the soule from sin: And therefore, because water of it selfe is enough to washine body, and therefore there needed nothing else to signific the washing of the soule. But in the Sacrament of the Supper, Christ is proposed, as a nourishment feeding us and upholding us in the life of grace: And therefore, because bread is not sufficient to sustain the bodily life without wine, nor wine without bread: therefore two signes were appointed, to shew that we have our whole nourishment by Christ.

Q. What refemblance is there betweene the Wine and Christs blood?

A. As Wine maketh glad the heart of men, and a man having tasted of it, forgetteth the trouble and the milery that lies upon him:

him: So the blood of Christ (which speaketh better things then the blood of Abel, even peace and salvation to those that killed him) bringeth unspeakable joy and comfort to the heart.

Ephef. 2.13.

Secondly, as wine breeds good blood, and good spirits in a man, and a man having tasted of it, the very colour and the strength of it will appeare in his face; yea, it will make his very breath smell the sweeter for it: So the blood of Christ breeds good thoughts and good desires, and good affections in the heart, and a man having tasted of it by faith, all his actions, and all his thoughts will be full of the good taste, and good relish of the same.

Q. When did Christ ordaine this Sacrament?

A. After Supper, that is, after the eating of the Paschall Lambe. When they had now sufficiently filled themselves with meate, and so needed not any further nourishment of this life; to shew that it is not bodily life, but the spiritual, that he seekes to feed, and to nourish in them, Luke 22.20.

Q. VVhat learne we by this ?

A. That men must come to the Lords Table not to fill their bellies but to feed their foules, to have their faith strengthened, their zeale kindled, their love increased, all their graces to bee quickned in them.

Q. What elfe may be observed in the time?

A. That the Disciples having supped before, had so moderately used the matter, that they were fit to receive the Sacrament afterwards, which may teach us to use such shoriety and moderation in our meates, that we be not thereby made any way unfit for holy duties.

Q. Whom doth this meet withall ?

especially upon the Sabboth day; That thereby they become utterly unfit for any holy duty, being readier to sleepe then to heare, and to seeke ease for the body, then any comfort for the foule.

Q. Is the Cupindifferently to be administred unto all?

1. If the Bread must bee administred unto all, much more the Cuppe, Christs commandement being more expresse for the Cup, Mat. 26.17.

Q. VVby did Christ make such expresse mention of the Cup?

A. Christ being a Prophet forefaw in his Spirit, that the Pope would

would denie the people the Cuppe, but not the Bread, and therefore he hath given a more expresse charge for the Cuppe, to breake the necket of this heresse before it rose.

Q. VVhat gather we of this?

1. That the Papilts bearing hatred to the truth, through the just judgement of God upon them, are commonly cast upon these errours, which may most easily and most plainely be convinced by the Scriptures.

Q. How is Wine the Blood of Christ?

A. It is not properly indeed his blood, (For Christs blood was not then in the cuppe, but in the veins and arteries of his Body, else how could the souldiers have shed it the next day,) but it is called his blood, because it is a signe and a sigure of his blood.

Q. How is this proved?

A. First, the drinking of blood was condemned by the Law as an horrible thing, Levis. 7.27. but Christ never brake the Law, Mar. 5.17. And therefore he dranke not his owne blood, nor commanded others to drinke it carnally.

Secondly, Christ expounds himselfe; For least some should mistake his meaning, he showes in the very next verse, that it was

not Blood, but very Wine, that he drunk, Mat. 26.29.

Q. Why is Christs Blood called the Blood of the New Testament ?

A. Because the New Testament was ratisfied and confirmed by it, Heb. 9, 16.

Q. What is a Testament ?

A. It is that which we commonly call a dead mans Will, whereby he gives away his goods, and disposeth of his lands and livings that belong unto him. Such a will Christ made at his death, that he gave away all he had. The Souldiers had his Garments, the grave had his Body, Heaven had his Soule: But his righteousnesse, his holinesse, his merits, his kingdome and glory he bestowed upon his people.

Q. How many Wills did the Lord make?

A.The Lord made two SAn Old VVill, Wills or Testaments, SAnd a New Will. 3 Gal. 4.24.

Q. VVhat was the tenour of the Old VVill or Testament?

Therein the Lord bequeathed life and Salvation to those only that fulfill the Law, Rom. 10.5.

Q. What is the tenour of the New Testament?

A. Therein the Lord bequeaths heaven, and the happinesse thereof to those that believe in Christ, Rom. 10.9.

Q. VVby did the Lord make this later Testament ?

A. Because we were all cut off of all by the former, for that gave us nothing, but upon condition that we should fulfill the Law, and therefore seeing we could not performe the condition, we could not recover one penny by the Will. Therefore the Lord to relieve us made a new Will, and annexed an easier condition: That all should be saved who believe in Christ, Heb. 8.6,7.

Q. What gather we of this?

A. That the Papifts folly is exceeding great, who make our state far worse by the second Testament then it was by the sirst. For by the sirst Testament Merits only were required to Salvation: But by the latter (as they say) both our whole taske of works is required, and besides that, Faith in the Mediatour; So that our condition is now harder then in the Old Testament, God requiring then but works only; but now as they say, both faith and workes, as needfull to Salvation.

Q. Why doth Christ (ay his blood is shed for many?

To shew that all have not benefit by the blood of Christ. For though Christs blood be a fountaine to wash away uncleanenesse: Yet we see a number had rather run further into the mire, then come to the laver of Christs blood to wash away any one corruption that is in them.

Q. Why did Christ shed bis blood?

A. To purchase pardon, and forgivenesse for our sins, Christ suffering that in his body and soule, which we should have suffered for our sins.

Q. Have we no other benefit by the blood of Christ?

A. Yes: Through the blood of Christ, we be not onely discharged of the sinnes that be past, but wee have strength and power against those tentations and evill motions that be to come, Heb. 9.14.

Q. How have we this ?

A. Even as a Corrafive, being applied unto the diseased part, eates out the corrupt slesh, and drawes out the poyson and the venome that is in it: even so the blood of Christ being applied by faith eates out the dead affections, and suckes out the cankered corruptions that are in it.

Q. Why

Q. PVby then doth Christ mention no benefit but Romission of

finnes ?

A. Becanfe this is the chiefest. For every day we deferve to be cast into Hell; and we give the Lord just canfe to strip us, and to take away all his bleffings from us: And therfore if Christs blood did not obtaine pardon for our sins, we might not looke to live one day in any tolterable estate.

Q. May all come to receive the Sacrament?

A. No, none but they, who upon due tryall finde themselves meet and fit to receive it, I Cor. 1 1.28.

Q. How must a man make tryall of his fitnesse?

A. First, whether he be Gods servant or no, For God hath surnished his Table for none, but for his owne people, and therefore unlesse a man can approve himselfe to be one of Gods Family, and of Gods houshold, he may not presse, and presume to come unto it, I Cor. 10.21.

Q. Wherefore may not others come ?

A. If a man had provided a good meale for his fervants that have done his worke, and a fort of Ruffians and roysters, that have done nothing for him, should come in and eate it up, would not he frowne and take on, when he should spie them at his Board? So God having provided this Sacrament for his Servants, will not take it well, if he spie any other there that have not served him, Mat 22.12.

Q. How shall a man know, whether he be Gods fervant or not?

in, whether it be Gods worke, or the divels worke which he hath done. Love, and Patience, and Temperance and holinesse be Gods workes: But malice and envie, and standering and lying, and swearing be the divels workes: So that a man may soone see what matter he hath served, Rom. 6.16.

Q. What is the fecond point of a mans tryall?

A. If he be Gods servant, he must then see with what faithfullnesse he hath walked in his service, how he hath carryed himselfe towards God, the Master of the house, whether hee hath loved him, feared him, served him, obeyed him, beene thankefull for his mercies, humbled by his Judgements, and how he hath carryed himselfe sowards his fellow servants in the house, whether he hath sought their comfort, strengthened them in good things things, tendred their credit. 6. 3. How he hath lived towards himselfe in the moderate use of his Christian liberties, in eating, drinking, seeping, sowing, 6. Plat. 19.59.

Q. What is the third Point of a mans trial?

A. When a man fees how loofely, and how unfaithfully he hath done his worke; how ill he hath performed his taske: Then hee must consider, whether hee be truly forry for it, whether hee bee even ashamed of his negligence, and of his sloth, that he hath lived no better towards God, towards man, towards himselfe; and whether he have no remorse nor feeling of it, Exod., 2,8.

2. What is the fourth Point?

A. Then he must consider, whether hee doe not desire to rise out of his estate, and whether he be carefull to use the meanes in reconciling himselfe to his brethren; in seeking to be at one with God, and so minding to come to the Sacrament and for no other end, but to renew the Covenant betweene God, and his soule, and to draw strength from Christ, to live better after then before, Ier. 50.5.

Q. What is the fift Point ?

A. Lastly, whether if God shall set him upon cleere board againe, he have a full purpose to watch better over his waies, never to live as he hath lived, to avoid the occasions of sinne, and to take more paines for the nourishing, and increasing of good things in his heart.

Q. What is the use of this?

A. That a man finding these things in some measure in himselfe, may be bold to come with comfort: But they that have no care to get them, may well looke for a cold welcome of the Lord.

Q. How are we to behave our felves in the receiving of the Sacras

ment

A. First, we are to come with great reverence, as into Gods prefence; with great care, that we doe not provoke the Lord by any light, or wanto, or unseemely behaviour of ours, that the Lord spie no contempt, no lookenessen prophanenesse in us, Levis. 20. 3.

Q. How is this declared?

A. If a man were to goe but into the presence of a Prince, how carefull would he be, neither to doe nor to speake any thing that might offend? How much more when we come into the presence of Almighty God, we must take great heed, that wee doe not

the least things that may be displeasing in his sight.

Q. What is the second Point ? 100 000 100 100 100

A. Secondly, we must apply our selves to the action that we have in hand, bethinking our selves what we came for a namely, to have our sinnes weakened, our faith strengthned, our zeale kindled, our care quickened, our Graces nourished, and answerably thereunto labouring and endeavoring, the supplying of our wants, to draw life and strength from the dead body of our Saviour Christ, that as the woman was healed by touching him, Marke 5.

29. and streightway the course of her bloud was dryed up, and she selt in her body that she was healed of her plague: So we touching Christ by Faith, may have the course of sin stopped, and the fountaine of uncleanesse oryed in us all.

Q. What is the third Point?

A. Thirdly, we must looke that our hearts confent with our mouthes in the prayers of the Church: That we lye not to God, and say we bewaile our sins, when indeed we be never a whit forry for them: That we repent us of our faults, when in truth we have not so much as a purpose to amend: We lift up our hearts to God, when many times we do not so much as thinke of God. For what an heavie thing it is to, sin there, where we come to crave pardon of our sins, 1/ay 65.3.

2. What is the fourth Point?

A. Fourthly, we are to marke what is done in the holy minifiration, not to fit in a browne studie, as a number doe, but to fixe
our eyes upon the Sacramentall signes, and when we see the Bread
broken and pulled in pieces; then to thinke, even so was the Body
of our Lord, rent and torne upon the Crosse for our sins. When
we see the Wine powred out; Then to thinke, even so was the
Blood of Christ powred out of his Body, that I might have leastly
and comfort by it: And therfore when I reach out my hand to
receive the bread; then I must looke that my heart be ready to receive Christ who is offered to my Faith.

2. What is the fift Point ?

A. Fiftly, the Lord having sealed the Covenant on his part; we are likewise to covenant on our parts, that seeing it hath pleased God to forgive the fins that be past, and to bring us into savour againe; That therefore by his blessing, we will never live as we have lived; we will never spend our time as we have spent it;

we will never love fin as we have loved it: But the rest of the dayes, that we have to live, shall be wholly dedicated and vowed anto the Lord.

Q. What is the last Point?

A. Lastly, when our selves have received, then we are to looke how others receive; that seeing we be all servants of one Lord, all seed at one Table, all nourished with one meate: That therefore, there may be more mercy, more kindnesse, more Christian love among us: And it may be our shame, that we cannot live peaceably together on Earth; who hope one day to live joy fully together in heaven, 1 Cor. 10.17.

Q. What are we to doe after we have received?

A. We are to give the Lord great thankes for the death of his Sonne, for giving us our part in him, and for the holy use of the Sacraments, wherein Christ is so freely set forth, that we may after a fortrast him with our tongues, feele him with our singers, smell him withour noses, behold him with our eyes, and even feele him sensibly bestowed upon us, P(a/.116.12.13.

Q. What is the second thing?

A. Secondly, we must have great care to live better after, then before: that we fall not backe to our old fins, and suffer our wonted malice, and sloth and vanity to creepe upon us: and this not for a day or two, but all the daies of our lives, even as long as it shall please God to continue us here below, Ishn 5.14.

Q. Whom doth this Doctrine meete withall ?

A. First, it meeteth with those, who as soone as they have received, run immediately to prophanenesse; spending the best part of the day in gadding and swilling, that it may justly be feared, that the Divell makes a better market that day, then he doth many daies beside.

Secondly, it meets with a number, that will Saint it, and live very devoutly that day: But the very next day or few daies after, they returne to their old bent, and run themselves, as deepe in the inire as they were before.

Q. What is the third thing?

Answer. We must bring our selves often into minde of the Covenants and vowes which we have made to God, thinking with our selves, that such and such a day, we were before the Lord, and there we sware in his hearing, and in the hearing of his People,

that we would never live as wee have lived: Wee would lye no more curfe no more beare no more malice: And therefore, what a Judgement shall we pull upon our heads, if we shall not be carefull in some good measure to performe it? Laftiv, when own toives he

9. What is the fourth thing?

A. Fourthly, we are to marke how the Sacrament workes upon us : Whether we finde our selves the better for it; the stronger to refilt finne : the cheerefuller in Gods fervice, the tenderer to our Brethren: And if it doe not worke: What is the reason of it? Whether want of preparation or want of reverence, or want of care afterwards; that the next time we come, wee may come to better fruit.

Q. What is the last thing ? org bool of ovin of eta VV . W

A. Wee must not beelong away, but so soone as we feele any deadnesse, or coldnesse, or weakenesse, to grow upon us: we are to make recourfe hither againe for the recovering of our strength For as a man in a long journey had need of many Baites : So the Christian that hath a long Journey to goe from Earth to Heaven, from man to God, from Mortality to Immortality, had need to come oft to the Lords Table to be refreshed.

Q. What is the reason then that some come fo feldome? : 510190 Answer. Many of the Paffengers doe not feele their need : no, though they be ready to droppe downe into 10 180 8 every ditch. But fuch as feele the want, Thoo shold they are carefull to use the Lords

A. Hirfl, it meeter with this gaplant loone as they have re-

the Divell makes a be. A I ROLD DEO Then Ire day many

ry devourly that day: But the very best day or few daies often.

e Aufwer Wennah bring our felves offen mye miede of the Covenants and vower which we have made to God, thinking with our felves, that fach and fach a day, we were before the Lord, and there we fware in his hearing and in the hearing of his I copte.

secondly, it meets with a number, that will Saint is and live ve-

# SUBSTANCE AND PITH OF

PRAYER:

OR,

A BRIEF, HOLY, AND

Heavenly Exposition on the

LORDS PRAYER.

Being the Summe and Marrow of diverse Sermons, written and preached, By that holy, learned,

reverend, and judicious Divine, M. JOHN SMITH, late Preacher of the Word at Clavering in Effex and sometime Fellow of S. Iobus Colledge in Oxford.

Vprightnesse hath boldnesse.

EPHES. VI. XVIII.

Praying alwaies with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints.

And for me, &cc.



LONDON,

Printed by George Miller for George Edwards, and are to be fold at his

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## AN EXPOSITION

LORDS PRAYER.

#### MATTH. 6.9.

After this manner therefore pray ye. Our Father which art in heaven, Hallowed bethy Name.

Thy Kingdome come, Thy will be done, in earth as it is in hea-

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evill.

For thine is the Kingdome, the power and the glory, for ever,

Amen.



Aving already spoken of the first part of Christian profession: the second followeth, and that is Prayer, wherein wee can have no bester guide to direct us, then the Lord himselfe; nor sweeter words, then those so effectuall of our Saviour Christ.

There are then two things commended unto us in the words of our Savienr Christ.

a Adney, which is, that we must pray.

2 A direction in this Duty, how and in what manner we must pray; both which are implied in these first words of Christ, ofter this manner pray ye.

I Concerning the Duty, two things are required:

I What it is to pray ? 2 Why we must pray?

For the first : Prayer is a lifting up of the heart unto God, whereby we defire things needfull of him, as the well-pring and fountaine of Prayer, what it is? all goodnesse. Whence it appeares, that there are three things re-

markable in Prayer.

Prayer is an action or motion of the heart: It is not a moving of the mouth, or an action of the lips onely; but properly, an action or moving of the heart; as I Sam. 1.13. Anna prayed in her I Sam I. heart, but her mouth spake not. So Pfal. 20.4. the Prophet Pla, 20.4. prayes; And grant thee according to thy heart, &c. So Epbel . 5.19. Eph. 5.19. the Apostles words are, Speaking to your selves in Psalmes, and Hymnes, and Birituall fongs finging and making melody in your hears to the Lord. So that Prayer must needs have the working of the heart: for if it come not from thence, if that be not mooved to pray, it is but lip-labour, and an idle found; it is no prayer, because in prayer there must be a moving of the heart. The Lord by the Prophet complaines of this neglect; And they have not criedante me with their hearts, when they bowled upon their beds, &c. and

I Kings 8. 29. Salomon prayeth to God, that when any man prayeth, the Lord would give unto him, as he knoweth his heart; for the Lord onely knoweth the hearts of the children of men. By which it is evident, that the Lord accounteth not of that prayer which comes not from the heart.

Oh that men of this world did well consider this; they thinke that if they tumble out words of prayer, though their mindes wander and are unfted fast, though their thoughts be upon other things, though their hearts be transported with diverse wanderings, yet they pray unto God. But the truth is, that as Prayer is an action and motion of the heart; fo if the heart doe not joyne in prayer, though a man use words never so oft, he cannot truly say that he doth pray. Nay, I would this were the fault of the world onely, that even the good fervants of God did not faile in this. For furely, the best men have their straglings and wanderings in prayer. Let a man come to prayer, and hee shall have much adoe

Hof.7.14.

King. 8. 39.

to hold his heart fast unto God. As the fowles troubled Ahre Gen. 13.11 bam in his facrifice : fo a number of by-thoughts are ready to Fowles. trouble us in prayer. Wherefore every good fervant of God must accuse himselfe for this, and pray to God for grace, and strength to amend it. As Abraham, Gen, 22,5. used his servants and his affe Abrahams to helpe him in his journey, but when he came to Mount Morish fervants. (the place of worship) then he discharged them, and left them a. Gen. 22.5 farre off: So worldly thoughts are tolerable and lawfull; if we use them as servants, to carie us through this our journey from Earth to Heaven. But when we come home to prayer, to present our felves before the Majesty of God, then we must dismisse and discharge them. So that this is the first thing to be observed in prayer, that Prayer is an action or motion of the beart.

The second thing in prayer is, that Prayer is a motion of the heart, as it is lifted up and elevated unto God with intentiveneffe and devotion, according to that which David faith, Pfal. 5.3. In the Pfal. 5.3. morning will I direct me unto thee, and I will wait : and Pfal.25.1. Unto thee, O Lord, will I lift up my foule, &c. Thus in prayer there must be alwaiss an earnest lifting up of the heart unto God, that whereas our affections ordinarily dwell here below, by prayer they must be carried above Sun, and Moone, and Starres, to the very Throne of grace, to feeke things needfull at the hands of God. A learned Father defines Prayer to be nothing but a mounting up of Damass. the beart unto God. So that prayer is like the fiery Chariot, in lib. 3. cap. which Elias was transported from earth into heaven : even fo by 24. prayer we are caried out of our felves, out of this world, and all worldly things, to be prefent with God in the highest heavens, So that there must be speciall excitation of the Heart in Prayer, that thereby we may some nearer unto the Lord himselfe; which is the fecond thing to be observed in Prayer.

The third thing in Prayer is, that we be carefull to defire things that be needfull, as Pfal. 10.7. Lord, thou haft beard the defire of the peore, then prepare ft their heart, &c. and Pfal. 27.4. One thing have I defired of the Lord &c. So Pfal, 28.9. Lord I power my whole de- Plal, 27.4 fine before thee, &cc. So that in every prayer there must be an earnest defire : whence we may confider two things in Prayer.

I A sense and feeling of aur owne miseries and wants.

2 An cornest defire to have them supplied.

Concerning the first, there would be a feeling and former apprehen-Box-

Mat. 10.

20.11.

10.

pray for a supply of the same. It we do not find the Feaver, feele the fits, be not pressed with it as with a heavy burden; no man will feeke to the Phyfitian, that is not ficke; care for a fire, that is not a cold; creepe to a fountaine, that is not adry: So there mult be a fense of want and misery, before men be induced to pray. The blind men in the Gospell cryed after Christ, Matth. 20. 10. and why? because they had a sense of their owne misery, that made them cry. Others should have seene the salvation of God, blessed the meanes of their redemption that God had fent into the world. But oh I as men buried in darknesse they could see nothing: onely the fense of misery makes men cry unto God. So Exed. 17. 4.

Exod. 17. Moses cryed unto the Lord, & the sense of danger thus sets him on. O Lord (faith he) these people be ready to stone me &c. Thus we fee, it must be a fense and feeling of our miseries and wants.

which must drive us to prayer.

There must be an earnest desire to have them supplied; for though a man fee his wants, and yet doth not regard them, nor wish or endeavour to have them relieved, this man will never pray to God: So that it is not enough for a man to have a fenfe and feeling of his wants, and to builtle under them, and hang downe the head like a bulrush, but he must earnestly desire and seeke supply

2 Chron. for them at the hands of God. So Iehofhaphat fayes, 2 Chron. 20.

12, O Lord, we be not able to fland, but our eyes are towards thee, Jam. I.S. &c. So Iam. 1. c. If any man lacke wifdome, let him aske of God, &c. So that in prayer there must be desiring of needfull things at the Ground.

hand of God. For as ground when it is drie, opens it felf into clefts and crannies, & gapes towards heaven, as though it would devoure the Clouds: So must the true Christian be affected in prayer, earnestly desiring the supply of his wants at the hands of God. Thus it appeares, a man may speake words of prayer a hundred time, and yet never pray truly, if his heart be not disposed and affected to God. Prayer being (as I have faid) first, a motion of the heart; feeondly, not every motion, but that which is clevated and lifted up to the Lord; thirdly, not every lifting up of the heart, but. whereby we defire things needfull; fourthly, there must be a sense of our wants; fiftly and last of all, yea chiefest of all, an earnest defire to have them supplied. And thus, as when many hands lift at a burthen, it is the eafier heaved up; fo when

Many hands.

all these concurre together, Prayer is the more fully made, and the better accepted.

The fecond generall thing in this Duty of Prayer, is,

#### Why we must pray?

Generall point in

For though the bare words of Christ might be enough for us, and we should answer all temptations as the lame man answered the lewes, loh. 5. 1 1. He who healed me, faid unto me, take up thy bed Joh. 5. 11. and walke. So we may fay, He who healed me with a plaister of his owne bloud, He that delivered me by his owne death, and payed the ransome for my sinnes, Ipse dixis mihi, He said to me, Pray thus, &c. Yet because much subtilty and infirmity lies in the heart of man, I will a little inlarge my felfe in this point though I lay this answer might be enough for us.

First then, there be certaine Objections to be answered, why we must not pray: Secondly, we will shew the Reasons, Wby we ought

to pray.

The Objections that may scale the heart of a man, and put in his

heart that he need not pray, are two.

The first is : Because no man can make any change or alteration in ons athe Lord, Mal. 3.6. Ega (um Deus, & non mutor, &c. I am the Lord, gainft I change not. Therefore if we cannot change God with our pray- prayer

ers, to what purpose is it that we should pray?

I answer : We pray not to make a change in God, for God is unchangeable ; but we pray to make a change in our felves ; that we Objection may be capable of that goodnesse, kindnesse, and mercy, &c. that answered. is in God. A man that stands in the Sun with his eyes shut, if he Sunne. defire to have the fight of the Sun, he must not thinke to have it by eyes thut. making any change or alteration in the Sun; but he must make a change and alteration in himselfe, open his owne eyes lift up his ver Neowne eye-lids; and then fee the comfortable light of the Sunne minibus. that shines about him : Even so, if a man would participate of sicur & those precious and rich things that are in God; the way is not to quit from, think by our prayers to make any change or alteration in him, but &c. to make a change in our felves, draw our hearts and affections nearer unto God, as an ancient Father well observes, where he most excellently well opens the very fame point, of.

answered.

Mal. 3.6

The

The fecond Objection is : Whings are decreed of God, &c. S. that if God have decreed this or that, then whether we pray, or pray not it matters not for wothing can after the Decree of God.

Objectien anlive. red.

Reafons

why we

Euk, 23.

maft

pray.

16

I answer, as a learned man faith : What foever God bath decreed. be bath decreed nothing without mennes to effect the same. For God hath not onely decreed the particulars, &c. but God hath also ordained, that by fuch and fuch meanes wee should be led unto the ends. Now because prayer is a meanes, and a special meanes to accomplish the Decree of God, therefore we must pray : for this doth not take away prayer, but confirmes it rather. For example : God decreed to prolong Hezekiah's life, &c. and yet the

& King.20 prayer of Hezekiah was a subordinate meanes to accomplish the Decree of God, and ferving to that purpose. Take another example, All, 2/.31. God had decreed to fave all in the ship, but how? by meanes of the ship; for when the Master and the

Ad, 27.31 Souldiers would have fled into the Boat; the Apostic Paul told them, that unlesse these taried also, they could not be faved. So to apply this unto our purpose; God hath decreed to give such and fuch bleffings, comforts, and graces to his Saints, and yet not to give thembut by the meanes of prayer, &c. So that if we will not use prayer, we must not looke for any thing to be either granted or obtained.

Having thus disparch'd these Objections, come we to the Rea-

fons, Why we must pray? First. Because is is the command of God that we Bould pray, Pfal.

co. 12. Call woon me in the day of trouble, and I will heave thee. &c. Pfa. 50, 15 So Luke 22 46 Why fleepe ye? Arife and pray, left ye enter into tentation, And Tamy, 13. If any man be afflicted, let him pray, &c. So that it is a cleare Commandement of God, that we must pray. Now as Jam. 5.83. we make a confeience of any of the Commandements of God, To also we fruit fearne to be confeionable in this. There is no man but will make fome conscience of Realing and killing, and why? because he knowes God so commands him. Now you see it is the Commandement of God to pray, let it then be our care to performe it accordingly: and more then this, it is such a Commandemene of God, as that no man can excuse himselfe, if he neglect it.

Augustine And therefore (faith Augustine) Thou weedest not give almes to the weedy because then hast not wherewithall to relieve them. Thou needest not come into the Congregation, because thou art diseased.

Thon

Then worth not wifite the ficke, bet an fe the frenge bowill not brane he : but there is none to poore, to lame, fo needy, to weake in the body, but he must pray; so that if we doe not pray, let us looke for no-Reason, thing at the hands of Godie salomana vibog

Secondly, Because it is the meanes to convey all the bloffings of God Marke 12. wate our foulets for prayer is the very key whereby wer openall 24. the Tressuries and florehouses of Gods power and goodnesse: 1 Joh. s. Christ faith, Marke 11,24. Whatforven ja aske of God in prayer, 14. beleeve, &cc. So I lobs 5, 14. This is the confidence that we have in John 4.11 bim, that if we aske any thing according to his will, he bearether . So that Prayer is a meaned to conveigh all graces and bleffings unto our fonles. The woman of Samaria, John Aux of faith to Chrish, The went! Well is diege, and show haft nothing to draws but. God be chanked, Alcendit though the Well of Gods goodnesse be deepe, yet we have some Precatio what to draw with a the holy bucket of prayer will dive into the & defeendepths of God, and fetch us waters of comfort from them, yea cordia. fearch the very lowest borrome of grace that is in God as divers Green. of the Fathers well observe. So that these things are evident in oratio. ducements to every Christian man to pray. For as if there were a interra: goodly fountaine, that feeds a whole towne, yet if men have not vessells and pipes to carry water home unto their houses they chyses. Were never the better : So though there be a Fountaine of good- Hom. 3. nesse in God, yet prayer is the meanes to conveigh it unto us and ad P idem. bring it unto our foules, o e. ot Wherein, there are two this

Thirdly, Because it is the note of a wicked man not to pray, Pf. 14. 4. David faith plainely, They call not upon the Lord, &c. Hainb 64.7, Realong notes, that it was a great ligne of the calamity of the Church, when why we the Chaldeans had taken away the riches of the Temple, and the daily should farrifice ceafed. Even fo it is a fore figne of Gods difpleafure, pray. When the daily facrifice of prayer ceafeth. It is with a Christian Plat. 14.4. then, as when the Chaldeans had taken the Temple. For then the Temple Divell doth dangerouffy poffeffe the heart of a man, and carries it robbers, quite a way from God, as a childe is carried in ones armes, and lay Child ed wherefoever the stronger party lifteth.

Fourthly, Because alt our labours and indevours are but in vaine wishous Prayer, as Iam A. 2. To fight and warre and get nothing, beal Realon, confeye mele notice. So that all our labour is loft, if we have not why we prayer to attend the same. Thus we see Abrahams fervant, when Jam. 4.1. he went about a businesse of his Masters, prayed unto the Lord,

Why wee must pray.

Feeding

fountaine,

Lord fend me good fread, &c. w. And Ifane having fent his fervant about a wife, he in the evening went out into the field to pray unto God : as knowing all his labour was nothing without the Lord. Now these godly examples are for us to follow; that Gen 34 13 whenfoever we fland in need of any bleffing, we flould powre loubour prayers unto God. A certaine man we read, once fowed good feed but never could have any good come, at last a good neighbour came unto him, and reasoned what should be the cause. be fowed fuch good feed, and reaped fo bad Corne? Why truly faid he, I give the land her due; goodeillage, good feed, and all things that be fire why then freelyed the other) it may be you deenbe free your feed ino truly faid the other | nor never heard that feed should be steeped in Yestrucky, said the other, but I will tell you how. It must be steeped in Prayen; when the party heard this. he thanks him for his good counted, purit home to his confeience. reformed his fault and had as good Corne as any man. Thus have we heard of the Commandement to pray; the first maine point in So that the ethices are sparked and

> Now come we to the fecond main Branch, which is, feeds a wigole towere yet if men have not

#### Our Direction bow to pray.

Wherein, there are two things to be confidered.

I Wby Christ gines this Direction?

4. Davidlach gamely, They call nor a comeilsond Bho sadt sadt

For the first, why Christ gives a direction, there be three Rea-

gives a di- fons of it.

First. To helpe the weakene fe of such as cannot pray: This reason is touched, Luk II D, where when Christ ceased praying, one of the Disciples name unto him faying ! Master, teach in to pray as Tohn? alforanght bis Disciples Whereupon Christ delivered this forme of prayer to them. So that as I fay, It was to helpe the weakeneffe of fuch that are not able to utter their owne thoughts and delires. Therefore Christ, as he puts good thoughts in our hearts, by his Hole to holy Spirite fo here be puts good words into our mouthes vea the words of prayer So the Lard Hof. 14:3. having exhorted the people to repent, pass the very words into their mouthes faving Take unto you words, and surne to the Lord, and fay unto him. Take

forme.

and 26.

Realon why C Chrift rection to pray.

Luke II

l'emple

away

away all iniquity, and receive me graciantly, fo will me revider she calves of our hos. In Gen, 47.12 It is faid of lefeph that he nourifhed his Father and his Mother, and all the houshold, year, put mear Gen. 47 into little childrens mouthes. So doth the true hofeph the bord Je 12. fus, he doth put even meate into the mouthes of his children that logeph is, he doth put the very words of prayer into the mouthes of fuch bur God will beare us. When the woman of Take warpidennaras

There hath been a question, whether a man may use a set forme of the of prayer or pray upon a booke? ow the ye sweet wi deal its and la nemero

But the question need be no question amongs us, for we fee by Answ Christs example; if a man have not the gite to utter prayer, in his owne words, better use another mans helpe, then quite to omit 41 .....? fucha worthware. an entercenter enterchie by brod effectivity

The fecod reason why Christ gives a directio to gray, Was, To correct Reason a number of errors & obliquities, that be in prayer. This is the reason why that is given, bothin this place, and Chap. 7. where Christ faith, Christ Be not as the Heathemphit after this manner pray jees &c. So the Lord gives a prescribeth this forme of prayer, as a correction of the abuses and direction corrections which otherwise might prescribe our traver. Saints to pray. cornintions which otherwise might creepe into our prayer Saint Paul faith, Rom. 8 26. Forme know not how to pray at me ought fee Rom. 8.26 For how foever we carribcake wifely in the cares of men, ver we are the verieft fooles in the world when we come to speake unto God, And fo(as I have faid) to helpe the errors and defects of prayer our Saviour Christ hath given us a direction how to pray; for as Cyprian faith. He who hath given life, hath also taught us how to pray. Cyprian. Divines frew, that the inward intent without the action is as much as the action it felfe, for though the action be good, yet if the man ner be not so also, God will not accept it. 1/a. 5 8.3. The people fay, 162 58.3. We have fasted & punished our felves, &c. but the Lord faith. Te fast to frife et debate et to (mite with the fift of wickednes, &c. So though that the actio be good, yet because the manen of performing it was not, God did by the Prophet reprehend it? So i Obnon. Isi 2. Davids action was good, when he fought to bring up the Arke. but because the maner was not good, because he did not seek God devoutly, but put Gods Arke upon a Cart, whereas it should have beene carried upon Priests Thoulders, the Lord made a breach amongli them, & c. So that we fee in regard of gracious acceptation. the manner of the action is as much as the action it felfe. And thus we may hot onely pray but we must pray, to acceptation and keepe

Aftership manner therefore pray ye.

144

keepe a due mainer in our prayer, on oragon has graving the source

The third Reafon is, That me might have the greater affurance Reafon that God will beare us when wee gray, &c. As I John 5. 14. This why is our affundate, that if we debe any thing according to his well bee Christ bewerbin Now no man can doubt, that when we follow Christe gives 2 direction, wee aske according to Gods will, and so no question direction but God will heare us. When the woman of Tekoch made a reto pray. 1 Joh, 14. port to David, concerning Absolom his sonne, David faid, Is not the woman of band of Joab in this? which when he understood that it was fo. Telegali. David did the better accept of it: Even fo, when a poore Christian comes to prayer unto God, and the Lord faith, Is not this tongue 2 Sam, 14. tangbe by Christ & Is not ( brift a counceller in this aftian ? We may thinke the Lord will the rather entertaine and accept of it. Saine 19. Cyprian faith As the Lord our Mafter hath sample we and of prayer. It is a friendly, and a familiar kinde of prayer, to intreate God with his ownerwords When any one prayes the Lord knower the words of his Sound So you fee the reasons why it pleased Christ to give a cypriss. direction in prayer : First, to helpe the weaknes of fuch as cannor pray: Secondly, to correct a number of errours in prayer: Thirdly, that we might have fo much the greater acceptation with God. Now we come to the fecond thing in the fubdivision, two do

### one skeet of emore in node, blow of his colocition is

Maine Branch.

Which followes in these words: Our Father which art in

Of this direction there are three parts.

1 The Preface.

devodt of a The Petitions.

asw i emi The Conclusion. et al sand rev. boo et d'il sant sait

First, There is a Pretace, for our Saviour Christ doth not see down the petitios abruptly, but he first begins with a solemne Preface: and why with a Preface? to show that there must be a provision for prayer; a disposition of our selves, & a composing of the affections before we pray. We may not bluntly rush upon this holy Duty: but come forward with devotion, rejecting all worldly thoughts, & prepare our selves before we pray, Ps. 10.17, Thou prefaces the beart thou beart thoughts are thoughts as a solemn beart the beart the beart the beart the series and the series are the beart the beart the series and the series are the series and the series are the series as a series and the series are the series and the series are the series as a series and the series are series as a series and the series are series as a series as a series are series are series as a series are series are series as a series are series are series are series as a series are series are series as a series are series as a series are ser

Note.

beart is prepared. So that there must be first a Preparation of the Heart: now there be two Reasons, why we must be prepared in our hearts for prayer.

> I Inregard of God. 2 Inregard of our felves.

First, in regard of God, That we may come with boby reverence before him; for because it is not a mortall man, or earthly power, that we have to deale with in prayer, but a glorious and great God, before whom we ought to tremble, before whom the very Angels fland with an awfull regard and reverence; at the feet of whole Throne, all Kings of this world cast downe their Crownes; therefore so we must have the more care, how and in what fort We come before him If a man were to speake to a mortall King in Speech to a matter of some importance, how would he labour to fit him- a King. felfe for it? to compose his speech, his gesture, all his actions, that there might be nothing to offend? How much more when wee (who be but dust and ashes, worms meat and rottennesse) come into the presence of Almighty God, ought we to be prepared, and labour to to be composed, that nothing offend this great God of QUIS.

Secondly, in regard of our felves, Because we cannot by and by fet up our affections, and firre up our hearts to prayer, as soone as wee have occasion to pray : as when the Sea is moved and rouzed with Sea mothe winds, though the wind lie, yet the fea workes still, a good ved. while after, before it will be calme. And as in the miracle of the Gospell, the winds were laid at the words of Christ, which were wont to worke and rage a long while after: So it must bee with our thoughts; though we have layed afide our worldly labour, earthly defires, lufts, and fuch like; yet fome waves are workking still, some thoughts, cares, and cogitations are about us, till we prepare our selves otherwise. So that there must be a setling of our affections to prayer before hand. These be the reasons why it pleased our Lord to use a Preface to this Prayer, to teach us how to prepare our selves to pray, before we set about it. For, A Clocke. as in a Clocke, though there be many wheeles, yet the motions and agitations of all depend upon the great wheele: So is it in all worldly businesse; all these lester wheeles of our affaires. and cares of this world, must depend upon this greater wheele of Prayer. Thus our heart being fetled and prepared to pray,

I

it caries all the rest of the thoughts with it. Againe, In this Preface we are taught three things."

I To whom we wast pray.

2 With what affection we must pray.

2 What be the duties required of them that pray.

First, we must pray to God onely; for Christ he directeth us to pray unto our heavenly Father: thus we must pray unto none but him, feeing by Christs owne Rule we are directed unto God onely, as in the whole Scriptures is evident, Phil. 4.6. In all things let your requests be shemen to Godin prayer, &c. So Iam. 1.5. If any of you lacke misedome, let him aske it of God. Saint Paul shewes the ground of this, Rom. 10.14, But how hall they call on him in whom they have not beleeved? Now by the Rules of Christian faith, we are bound to believe in none but in God onely, and fo our prayers to be directed onely unto him. Of which there be two Reasons, why the Lord will have prayers directed onely to himselfe.

First, That a man might have an immediate dependance upon God, and not dependupen any creature, or any power of Angels, but upon God onely; being caried by immediate relation unto God, as our Saviour teaches. So Saint Augustine shewes: There is no intermediate nature betwixt God and man: and fo concludes, that wee

God only. have but one God Almighty to pray to.

Secondly God would have all prayer directed unto him. That be onely might be knowne to be the fountaine of goodnesse, and the fpring of all good things. For how soever by his servants and other meanes, other bleffings and benefits are conveighed unto us, vet why pray- in prayer the Lord will have us goe unto him, as acknowledging er must be him to be the Fountaine, and all other meanes to issue from him. For how foever the Lord affoord meanes which must be used, yet must God blesse the worke, or it will turne to nothing. Saint Paul fayes, I Cor. 3. I have planted, Apollo watered, but God muft give the increase. Very Philosophers can fay, Secunda can a non eperatur nifi in virtute prima. Second causes worke not but by

A Clocke, vertue of the first moover : as we see in a Clocke, if a man will watch the first motion, and bring it into order, there is no doing with the leads or leffer wheeles, but he must goe unto the great wheele, to deale with it to order all the rest. So, because God is the great Wheele of this world, upon whose motion all others doe depend, fensible and intensible, earthly and heavenly;

Reafon why Prayer must be direated to

Aug.lib.de vera Religione c. 55.

Reason to God onely.

If in our first labour wee make our stay upon God there will quickely be a flay in any of the creatures, that he out of order. And fo cause all efficacy and workings in all effects, is from the Lord, and al instruments and meanes can work no further then it shall please him to worke by them; our Saviour would have us likewise to goe onely unto the Lord himselfe, who is the principall agent and

workeman for our good.

Now if all prayer, by the rule of Christ, be to be directed unto Info. God alone: then it is utterly unlawfull to pray to Saints, Angels, or any other Creature, Power, &c. but to God onely, yet heare the Papilts confute themselves, saying: In effect they come before God, for all the meanes as they use (as they say) doe depend upon God. Bellarmine in the name of all the relt, undertakes to cleare this: That they do neither pray to Angels, or Saints for any thing, as the givers and authors of any thing, but that Lib de Isthey should pray for us. But we see the words of Christ are di-vocatione rectly against it, for he sayes plainely, when ye pray, pray in this Sanstorus manner: Sic orace, &c. So pray, &c. not in the Popish manner: thus Christ, not onely prescribes a rule, but also sets downe a speciall direction unto whom we must pray, as well as in what order and with what affection. And for this are all the holy Fathers.

The second thing is, Wath what affection we must pray: which may be seene by the two attributes given to God. First, that hee lib. 114. is here called Our Father. Secondly, that hee is faid to be In Enchiri.

beaven.

Now, in that he is called (Our Father) this may teach us two Hus, &c. things. First, That we must pray in faith, that is, with an affured Chryloft. trust and confidence, that wee shall be heard; for if God bee our Quando Father, we need never doubt, but we shall find loving and father- orat quis. ly affection in him, for there is no father so ready to heare the &c. requests of his children, as the Lord is to heare us in all our defires. So he fayes, 2 Cor. 6. ult. I will not onely (faith God) take the title upon me, and appellation of a Father, but I will be a Affection Father, you shall find in me all the affections of a Father, yea, and pray in. that more plentifully, then any father can have. As the Lord will heare us, so upon this ground, we must pray unto him in faith that is, with a ful affurance that we shal be heard whe we pray, Thus we have it, Iam. 1.6. If any man aske in faith, he shall receive. And Christ himselfe faith, Mar. 1 1.24, What soever ye aske in prayer, beleeve, & ye shall obtaine it.

Maledt-

Objett.

But now, here ariseth an objection, how can we aske and pray in faith, that is, with a found comfort and affurance that we shall be heard, seing many times the Lord gives not to his dearest chil-

dren that which they pray for.

Anjw. Augustine

A Cora-Live.

I answer, as Augustine faith, non audit Dominus ad voluntatem nofram, &c. God doth not alwaies heare according to our will. but in that he knowes to be best and meetest for us. As when a Chirurgion layes a corrafive, or a burning Iron to a fore, the Patient feeling it to fmart, cryes out, and would have it removed, the Chirurgion heares him, but lets it tarry, and the Patient lyes still. He heares him to his health and recovery. So faith another, Mothers Mothers rubbe their children there for their health, although they rore and cry diligence againe: yet for all that they doe not spare them: and why? it is and love. for their health, &c. So must we thinke and conceive, that when God doth not heare or grant our requests, he beares fo farre as it is for our good, though he doe not heare us to our willes. For it is a dangerous thing to be heard according to our defire. Because thus Christ heard the Divell, when he suffered him to enter into the heard of fwine, or we may fay thus: This is not the greatest mercy, to be heard according to our will; but this, to be heard for our profit, when God gives me that onely which is best for me.

Affection we wult pray in.

ding.

Secondly, That We must pray in love. For Christ instructing us to fay (Our Father) Would teach us love and charity; that is, not onely to pray for our felves, but also in the behalfe of our brethren; for this is a duty requifite in our prayers, to take in the whole Communion of the body of Christ, that every one may have a part in our prayer. So holy me of God have done before us. David faith Pray for the peace of Ierufalem, Peace be within thy wals & prosperity

Pla. 122.6 wishin thy Palaces. He prayes God to beare the prayers which he made speaking, and praying, and confessing his fins, and the fins of his people. Dange 20 Whereupon an Angell came flying unto him. Pray one for another

lam. 5. 16. in the time of trouble. Thus by the rule of Chrift, we must not onely pray for our felves in faith, but for our brethren also, in love and compassion, and fellow-feeling of the wants and needes one of another. When many ships Trade and Trafficke upon the Ships tra-

fea, fome goe for one thing, and fome for another, fome goe to one place, and some to another; and yet all tends to the good of the Countrey. So it is in the prayers of the Saints, fome pray for one thing, fome for another, fome for grace fome for remission remission of sinnes, some for peace of conscience, some for temporall bleffings, and yet all in the end for the good of the Church.

I should now come to speake of the Duties of them that pray : but first I must a little enlarge my selfe in the former of Faith and

Love, which should have beene touched before.

Faith being a maine pillar and foundation whereupon this Two building of prayer confilts, yea, fuch a one as I may truly af- grounds firme, Sine qua non: Ere I goe further, I will shew two grounds of Fath. of Faith.

I A persuasion of the power of God, that he can.

2 A perswasion of Gods willingnesse, that he will helpe us.

For if we doubt, either of his power, that he cannot, or his will, that he will not helpe us, though he be able, we can never pray in Faith; that is, with undoubted affurance that God will heare us. And because the greatest question is of the will of God, for not many (especially amongst Christians) I suppose doubt of the power of God. Christ first resolves and settles us in that point. and shewes that God is (Our Father, ) & because he is our Father. we shall be sure to find a most fatherly affection in him, that no father shall be so ready to heare the requests of his children, as the Lord will be to heare us in all things we pray for. So that this is one ground of our Faith, not to thinke that we come unto God as unto a stranger, that doth not respect or regard us in our needs : but we come to him as to a Father, and one that doth love us, tender us, and will be as ready to relieve us, as the dearest friend we have in this world. So David faith, Pfal, 103.13. As afather pf. 103.12 Dittieth his children, &c. And Mal. 3.17. I will fo are them as a man Mal. 3.17. Bareth his owne sonne that serveth him. The prodigall sonne. when he had flipt away from his father, and naughtily spent all he had, he had no hope to returne with any comfort but this; Ibo ad Patrem, &c. I will go to my Father, &c. How soever I have been a bad and a lewd child, yet I thanke God I have a good Father to goe to. This now is our very case: alas we have run away from God, as farre as ever did the Prodigall sonne from his Father; we have fpent all, we have nothing left by our bad husbandry: onely we have this hope and comfort remaining, that still we have a good Father to go to: God is our Father, who will heare us, receive us, relieve us, and this (as I faid) is the ground of a Christian man.

Ifa.62.16. & Chap. 64.8.

man, that he may pray in faith; which thing holy men in their prayers have much regarded, Ila, 63, 16. Though Abraham beige norant of no, doubtleffe thou art our Father, &c. And Chap, 64.8. But now, O Lord, thou art our Father, we are clay, &c. Worke of thy hands. Yea, our Saviour Christ himselfe in this very Preface of Prayer, argues from the very disposition and nature of an earthly

Mat. 7.9.

father, Matth. 7.9. For what man is there, if his sonne aske bread, will be give him a stone, &c. From whence his inference is, If ye then being evill, can give good things to your children who aske, &c. How much more wil your Father which is in heave, given his holy Spirit unto those who aske it. So that this needs must bee a goodly comfort unto a poore Christian to consider of, because it is our Father, not a stranger: our good Father, our loving and compassionate Father that deales with us; fo that we shall easily find him inclined to goodnes and mercy towards us. Many places of Scripture do inlarge this, and all to frengthen our faith, and make us come the readier unto God, Pfal. 27.10. Though my father and my Pl. 27. 10. mother should for fake me, yet the Lord will gather me up &c. Ila. 40.

Ma.49.85.

15. Can a woman forget her child, and not have compassion upon the Sonne of her wombe ? Yea, they may, &c. Where the Lord himselfe shewes, and sayes that he will not forget us : so that knowing this love, care, and tendernesse of the Lord, and that he hath this fatherly affection in him, we may well thinke, the Lord will be most ready to heare and helpe us in all that we pray for. Alas, they that be not thus perswaded, that God hath such a heart, bosome, and bowels of love open unto us, that he hath a fatherly care and compassion towards us; he (I say) that hath not this sweet and comfortable apprehension of God, that knowes not God to be a Father to him, must needs make faint and cold prayers unto God. But whofoever shall be perswaded in his soule, that the Lord is become a Father unto him, accepteth of him as his sonne; what is it but that such a man may hope for at the hands of God? which (as I faid) is the first ground of our Faith; viz. A persmassion that Godwill heare us when we pray unto him.

Ground of faith.

The other ground of faith is, A per mafion of the power of God: for if he be willing to helpe, and yet not able, as wanting power, what are we the better? but remaine even weake people; fuch as Isaiah speakes of, Chap. 3.7. In that day he shall sweare, saying, I cannot be an helper, for there is no bread in mine honfe: And it makes

M.3.7

us uncomfortable in that we go about ; but Chrift sheweth that all power abideth in God, and all things are fut ject unto him, whether in Heaven or in Earth, or under the Earth; yea, he rules and governes all, and is able to supply whatfoever man stands in need of, as may be feene, Pfal. 50 throughout : and Pfal. 115.3. But our Pfal. 50. God is in heaven, he doth whatforver he will: and Deut ,32,26, Pf 115.2. .There is none like God, O righteoms people, which rideth upon the Deut. 32. Heavens for thy helpe, and on the Clouds in his glory, &c. So that in truth all that he doth, is to shew forth his goodnesse and power in helping us: of which hee hath given sufficient testimony in Scriptures that he both can and will supply our wants in whatsoever we stand in need of, Indeed earthly fathers they may be willing to helpe their children, but they are not alwaies able, as we may read, 2 King. 9. 14. When the little child cried out to his fa- 2 King. 9. ther. My head, my head; he could do no more then command one 14. to carrie him to his mother, and so the child died: But the Prophet came, and by the power of God restored him. So in all things els, the power of God, as it is manifest in things above our reach, fo it is extended even in this world, when it pleafeth him to fulfill all things that men can defire: and therefore we fee the lepercried out. Mat 8.2. Master if thou wilt, thou canst make me Mat. 8.2. cleane. So David, Pfal. 8. attributeth all things to the power of Pfal. 8. God, Yea, Christ himselfe confesseth this in his prayer, when he faith, Mat. 14 26. Omnia ribi possibilia, all things are possible to thee. So that thefe be the two pillars of faith, to aid and give wings to our prayers. A perswasion both of the will and power of God to helpe us. Thus have we done with that first affection we must pray with ; in Faith.

The second affection we must pray withall, is love; for Christ teaches us to say (Our Father) and not my Father. (Give m) not me; teaching thereby that we must not pray for our selves onely, but for others also. We must take in the whole body of Saints, all that love God; all that thinke God their Father, yea, all the world that are the children of God. So David Pfalme 182.6. Psal. 122. saith, Pray for the peace of Ierusalem: and Iames 5.6. Pray one for 6 another, &c. So that Christians must not onely pray in faith, but Jam 5.6. in love, and that for the communion of the whole body of Christ, whereof he himselfe is a member: for as the sicke man in Sick man, the Gospell, when he could not come unto Christ (Marke 2.34) Mars 3.

upon his own legs, though his faith was great, and that he believed Christ could heale him; was borne upon the shoulders of foure men, who let him downe at the house top, and brought him to the presence of Christ: so must we do by our brethren, how ever they can pray in faith themselves, yet must we pray in love for them, if this course were kept amongst us, that we did thus pray one for another; O what a comfort would this be to afflicted and diffreffed foules, to think that whenfoever they went about to pray unto God, there were many thousand hands and hearts lifted up to God in their behalfe. I am perswaded it would much animate every Christian to go forward in this Christian duty; thus you fee how efficacious this affection of love is. But hereby is not meant every fudden wish for the good of some particular persons, or private respect of friends, rivals, allyes, acquaintance, or such like, wherein we may exercise our selves; but the generall care of the Church of God, and love to our brethren, as having feeling of our fellow-members.

to pray with.

The third affection that we must pray with is (feare) and that Affection for speciall reasons. First, Because it is our Father that we have to deale with. Secondly, Because he is in Heaven, the place unto which all Majesty, reverence and glory is due. Now we know that all reverence is due to our earthly fathers, yea when they are sharpest

Heb. 12.9. unto us, as Heb. 12.9. We have had the fathers of our bodies which corrected us, and we gave them reverence, &c. So then if our earthly fathers must have reverence, much more our heavenly Father, most highly advanced in dignity and power above this world.

Wherefore this is a caution for us, Eccl. 5. 1. to take heed what Eccl. S.I. we atter before God, for He is in the Heavens. And in another place : We must looke to our feet when we enter into Gods house. For God is not only a Father, but fuch a Father that we have to deale withall in Prayer : one so eminent, and so high lifted up, that he is as high as heaven, therefore we must labour as much as may be,

Gen, 18.2. to be abashed and fall downe before him. So Abraham, Gen, 18.2. Bowed himselfe to the ground. So Iacob humbled himselfe, Gen. 32. Rudinius 10. To this purpose Rudinius in his History upon Gen. 24. faith in Gen. 14 thus: If Rebekah rode upon the Camels amongst the servants, but when she came into the presence of Isaac, she lighted down from

> the Camels; so must we do how soever in the world we beare up our heads above our brethren, and are bold and careleffe when we

Gen. 3 2.

Rebekab.

are to deale with men; yet when we once come into the Lorde presence, and are to deale with the Lord of heaven and of earth, we must all come downe from our Camels, be as humble, lowly, and base in our own eyes as possible we may. If a man would conveigh Water water from a Fountaine, if he lay his Leads too high; that is, be convergenot dejected in spirit, stoope in humility, be not low in the Lords fight, he shall be defeated of all the bleffings and comforts that he lookes for fo that it must be our care to come into the Lords pre-

fence, with all reverence, feare, and humiliation.

But here the Papilts doe to dazle mens eyes with the greatnesse of God, that they run beyond the marke on the other side. faving, that finfull men must not be so bold to approach and come to Gods presence, but they must send afarre off, and send in others to be fuitors and mediators for them. But our Saviour Christ shewes us, that all this high Majestie of God must not drive or chase us from his presence, but it must onely qualifie us in our comming unto God, that we do not rudely and bluntly rush in before him, but that we come humbly and fubmiffively into the Lords presence, abjecting and casting downe our selves, as before a power greater then all the power of this world. It is a diffinction that one hath of two forts of Humility: Humilitae Immediata. & Humilitas Accepta.

It was a kind of Humility in John Baptift, when he refused Christs offer, Mar. 3.14. faying, I have need to be baptized of Mat. 2.14. thee and commost then to me? but Humilitas accepta, was in Christs acceptation, that he would have it fo; and answered him accordingly. So it was humility in Peter, John 1 3.8. when he faid, Joh. 13.8. Thou halt never wash my feet : but Humilitas accepta, when Christ was content to do it. So in this case it is a kind of Humility, when we can fay, O I am a finfull man, I dare not be fo bold with fuch a power; but Accepta Humilitas, tels us, we must do it, we must come at the Lords bidding, at his commandement. So that this glory of the Lord must not drive us from him, but wee must come of our selves and to him alone, and that with feare and re-

verence.

The fourth affection that must be used in prayer, is, That we must come with elevation of our hearts and minds as high as Heaven. Affection For feeing God is in Heaven, our affections must never stay till of Prayer. they come as high as Heaven, where God is. And so oft as we

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Elias.

pray to oft in our thoughts and in our minds we must rife higher then the clouds, above Sun and Moone, and all the Stars. Elias his flory shews, that he was caried in a fiery Charsot into heaven, even fo must we by prayer be transported out of this world to be prefent with God in the highest heavens. It was a signe betwist 20nathans David and Ionathan, when hee faot his Arrowes, that if any of Arroves. them fell short, there was no danger in it, &c. So it is not with our affections, if they be short, and not elevated and caried up as high as Heaven, there is great hazard and danger, that the Lord will not accept nor regard them. Thus have we seene, with what affection we must pray. In Faith, in Love, with Reverence, with Elevation.

Yet ere we come to the Petitions, we must consider certaine du-

ties of them that pray,

Duty of them that pray.

At. 5.4.

First, We must labour for the grace of adoption. For how can we truly call God Father, if we be not his children? Alas, what doe we otherwise, but so oft as we pray unto God, so oft continually we do lie in the eares of God. It is like the aggravation of Ananias his finne, Act, 5.4. Thou hast not lied unto man, but unto God. So if we come unto God in prayer, and call him Father, and yet bee not his children, the very same may be said of us, &c. Then you fee now, what great cause there is, that every man should labour for this grace of Adoption in himselfe, to repent his finnes, to lay hold upon the promifes of the Gospell, to be renewed by the Spirit of Christ, that we may truly call God Father, because now we have his true Word; if we be his children, he is our Father: Yea, we may the bolder goe unto God, and challenge him of his promise, according to that comfort in Hosea, after so many threatnings, Chap. 1.10. Ye are the sonnes of the living God, &c.

Duty.

5

The second Duty is, That we must labour to be perswaded of the fatherly care and love of God towards me; that we have a Father in Heaven, one that doth respect and regard us. And so whatsoever our estate is in this world, though never so poore and meane, yet to thank God that we have our honour with the Lord, we may come as boldly into the presence of God, as the greatest King, Prince, or Monarch of the world, as Mal, 2.10. Have mee not all

1 Joh. 3.1. one Father? and 1 Job. 3.1. Behold what love the Father hath foewell on us, that we should be called the sonnes of God? fo that as I fay, it is our honour comfort, and happinesse, that what estate soever wee

be of in this world, yet we know, that he who is the Father of Kings, is our gracious and good Father, by the meanes and meries of Ielas Christ.

The third Duty is, that feeing God is our Father, We endeavour to walke worthy of such a Father; that we doe not dishonour and Duty. difgrace him by our finnes, I Pet. 1.17. And if you call him Father, passe the time of your pilgrimage in feare. Thus if we proclaime God our Father, then our care must be to walke worthy of him; it is the blame that God layes upon the lewes, Ier, 3, 7. Thou haft faid Jer. 3. 7. thou art my Father, and yet thou doeft evill more and more, &c. So when men will call upon God as a Father, and yet have no care to please and obey him, to doe his will, and honour him with a true heart; Ohow shall this one day light heavy upon their hearts, how foever we doe not feele or regard it in this world. Thus then, if we call God Father truly, carrie in our hearts a fetled purpose never to offend him howfoever our owne weaknesses and frailties put us by; yet the end of our life must be, that we walk worthy of such a Father, that is, strive with flesh and blood, as farre as possibly we can, to live in holinesse and righteonsnesse, to come to repentance and compunction of spirit, every day to renew our Covenants for the amendment of our finfull lives of the adia via via

Hitherto of the Preface or enterance into this Prayer, the use of Use all may be, first, to rejoyce in it as a goodly blessing, that God would vouchfase to be a Father to such as we be; especially men so silly and meane in the eyes of the world: secondly, to comfort our selves in this, that what estate or condition soever we be of, yet to thanke God that we have a heavenly Father, somethat reserves a Kingdome for us, greater and better then this whole world. So much for the Preface: now come we to the Petitions

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#### I. PETITION.

Hallowed be thy Name.



Hey be fixe in number, whereof the three first concerne, The glory of God.

The last three, Our owne good.

In the three former, the first prayes for the glory of God in it felfe: the second and third pray for the

meanes of his Glory.

First then we pray for the glory of God in it selfe, that the Lord may have a holy Name amongst us. The Name of God is most holy in it selfe, But we pray that it may be boly unto me, that we may give the Lord glory and honour which is his due: as God is a most excellent and most high power of himselfe, so we pray that he be so taken and acknowledged all the world over; that the whole world may be ready to stoope and yeeld to the excellent and eminent power that is in God. This I take briefly to be the sense and meaning of this Petition (Hallowed be thy Name,) that is, Lord that thy Name may bee holy in the hearts and mouthes of all men. In the Petition we are to consider three things.

I The order of the Petition.

2 The discovery of our owne corruption in it.

3 What be the special graces we pray for.

The order is such, that the first thing prayed for, is the glory of God; that he may have his glory and honour, whatsoever become of all other things of this world: this is the thing we must all care for, that God may have his honour, may be respected, regarded, loved, seared, &c. whatsoever become of all things in the world; which may teach us two things.

world; which may teach us two things.

First, that there is nothing that we must more defire then the glory of

God:

Meaning.

Thing prayed for, the glory of God.

I Leffon.

Ged: We must be contented to let all goe for it, lay downe our lives for it, whatfoever become of us, howfoever despighted and abused; yet if God have his glory, be esteemed and regarded, it is well. For we fee we are here taught to begin all our prayers with the defire of this, before we pray for daily bread, yea, any thing els belonging to our felves; Yea, (as one faith) Before the Kingdome of God, we pray for the glory of God: to shew, that if we could redeeme the glory of God with loffe (I fay) not of our owne lives onely, but our owne foules, we must be contented : I could wish my selfe to be separated from Christ for my Brethren, &c. as if he Rom. 9. 2. should say, if God may have any glory by it, then I could be contented to redeeme his glory with my life, nay, lofe my part of eternall happineffe : as Mofes wish'd, rather then God should bee Exod. 12.

dishonoured to be bletted out of his Booke.

Secondly, That we must preferre the glory of God before all other things in this world. And what end we feek, labour for, plead for, Leffon. defire, or travell for, we must remember in all to preferre God above all, fo that how foever we can be patient and quiet in other Cafes, yet when it comes to the Cafe of Gods glory, then we must begin to rouze and ftirre up our felves, fo as to have all our affe-Ctions inflamed in us : as Eliah, I Kings 19.14. fo as to fay to our selves, I have been zealous for the Lord God of hofts. So did Hezekiah Isag 7.34. when Sennacherib had fent him a railing letter, he went and opened it before the Lord, as that which more touched him, when the Lord was dishonoured, then when his kingdome and life was threatned. So Christ himselfe that patiently heard all the rest of the Divels temptations, yet when he came to take the honour from the Lord, then Christ begins to rouze up himselfe, and chide him, Avoid Satan, Is is written, Thou falt worfhip the Lord thy God, Mat. 14.10 and him onely shalt thou forve; thus even against the mightiest, we must stand out for the glory of God. How lamentable a thing then is it for wicked men, who can let the glory of God be troden under foot, and fuffer him to be despised, dishonoured and blasphemed from day to day, and yet let it passe as a thing of nothing : O how shall we be able to answer this another day for give an account for it, when God shall come to judge us for our finnes? We fee in the whole course of Scripture, God is alwaies more ready to stirre in our cause, when the matter concernes us, then when it concernes himselfe. So dealt he by Caine: The Lord let him goe for the Gen. 4.7.

Wrong

wrong he had done to himselfe for his bad sacrifice, for his hypocriticall worship; but when he began to maligne his Brother, then said God unto him, What hast thou done? The voice of thy Brothers bloud cryeth unto me from the ground. So dealt the Lord Exod.3.7. by Pharach, he was contented to put up all the injuries against himselfe; his Idolatry, his blasphemy, and such like: But when he began once to stirre against the Church, and the Lords people, then the Lord opposed him, and when he would not desist from his cruelty, at the last he drowned him, and all his host in the Red Sea. Now if the Lord be thus ready to shew himselfe, and stirre in our cause, then ought we to be much more ready, and rouze up our selves to stirre in his, against all oppositions whatsever.

The difcovery of our corruption,

The second thing considerable in this Petition, is, The discovering of our corruption in it: that is, a neglect of Gods Name and an immoderate care of our owne: for when we pray, Hallowed bee thy Name; there is a secret opposition betweene our name, and the Name of God: we be all too carefull of our ownename, to derive the credit and glory of things to our selves: but Lord teach us to glorise thy Name above all, and before all, Gen. 11.4. We reade that the people built a Tower, whose top might reach to Heaven, and all to purchase to themselves a name, but not at all to get any Name unto the Lord, or inlarge his glory: but for the increase of their owne. This did Nehuchaduezzar in his pride a spire.

Dan. 4.30. crease of their owne. This did Nebuchadnezzar in his pride aspire to: Is not this great Babylon which I have built for the house of my Kingdome, and for the honour of my Majesty? So that I say, this is our owne corruption that we so neglect the Name of God in his glory, being so carefull of our owne. Thus the Lord complaines of his people, Hag. 1.3. That they built houses for themselves, went into the woods, fetch'd home timber, squared it and carved it, to make houses for themselves, but left the house of God unbuilt. So it is with us in this case, we can build up our owne names, doe any thing to grace and honour our selves, but not one amongst thousands thinks of advancing of the Name of God: thus doe we all leane too much to the corruption of our Nature; but of we well not the thoughts of David come into our minds. See now I dwell in a

thou, I that am but a worm, dust and rottennes, I that am but a bulrush in regard of the Lord God, I have my glory in the world, I am esteemed and regarded, as if some body; but what care have I

of

of God? must God glorifie himselfe, or not have glory? He that is fo glorious, and affoordeth all the bleffings we enjoy, shall not he be regarded? He that is the Fountaine and Store-house of all things, the glory and beauty of us all, should not his ever-glorious Name be praised and glorified? Thus we should learne to take notice of this corruption in our felves.

The third thing to be observed in this Petition, is, The graces

that we pray for.

I That we may glorifie the Name of God.

2 That others may doe it.

2 That though both should faile, that yet the Lord would

maintaine his owne glory.

Concerning the first, we pray here that we may glorifie the Grace we Name of God any way whatfoever, that he may have fome glory pray for. by us: which must be three waies.

I In our bearts.

2 With our mouthes.

2 In our lives.

For the former of thefe: fee I Pet. 3.15, faith he, But fantlife the Lord in your hearts: For the second, we have Rom. 15.6. where the Apostle exhorts them with one mind and one mouth to praise God: for the other, see I Cor. 5, alt, faith he, For ye are bought with a price, therefore glorifie God in your body and in your firit, which are Gods. First, We must inwardly acknowledge that all things come from God, that we neither have, or can receive any In our thing but at the hands of God; we must therefore love and feare Him, trust in Him, praise Him, and submit our wils to his will:and thus we pray that we may glorifie God in our hearts, when we acknowledge all the power in the world to be nothing to his; all the wisdome and love in the world to be nothing to his wisdome and love: when we do labour above all things to keepe the Lord to be our friend, not regarding who foever be displeased with us, who foever be against us, who foever rageth and stormeth, when we fee God accepteth of our zeale and piety towards him; which if wee pray for truly, then are wee fure to glorifie God in our hearts.

Secondly, We glorifie God with our mouthes, both by speaking reverently of the Name of God, and by confessing the Lords wif- with our dome, goodnesse, and justice in all his workes: for although the mouthes. Shepheards

Luk, 2, 20. Shepheards.

Shapheards were abashed to find Christ in a manger, the King of Kings in so poore an estate, yet they returned to their flocks and folds, and praised God. So must we doe, when soever we have heard of Gods goodnesse, or tasted of his mercy, we must returne home to our houses, (as the shapheards did to the fields) acknowledging the Lords kindnesse and mercy in it. Yes, what ever chance, though it be losse and correction, yet we must say as so did in the midst of his troubles: The Lord hath given, and the Lord hath taken away, blessed be the Name of the Lord. So then this is that we pray for, that of all other things we may give glory unto God: according to that admonition of the Angell, Revel. 14.7.

that we pray for, that of all other things we may give glory unto God: according to that admonition of the Angell, Revel. 14.7. Feare God, and give glory to him; for the hours of his Indgement is come, and worship him. And againe, Rev. 19.7. Let us be glad and rejoyce, and give glory to him, for the mariage of the Lambe is come. So that what foever is laid upon us, what change of estate foever the Lord sends, we must give the glory to God, and confesse with

our mouthes, that he is worthy of all honour.

In our Lives.

Thirdly, We must glorifie God in our lives, that we may so live. as the Lord may have glory and honour by us, and no difgrace, for our good life is an honour to the Lord, as Christ himselfe saith. Mat. q. 16. Let your light fo fine before men, that they may fee your good works, and glorific your Father which is in heaven, &c. So I Per. 3.12. the Apostle faith, And have your conversation boneft among the Gentiles, that they which fpeake evill of you, as of evill doers, may by your good works which they shall fee, glorifie God. So must we pray, that we do not difgrace the Lord by our finnes, but live fo as the Lord may be henoured by us. It is for this purpose a good medi-"tation which one of the Fathers hath: God (faith he) thus " speakes unto a sinner: O man, if thou hast no care of thine own creedit and fafety, yet have a care of mine, Thinke man that I am diffioet noured by thy sinne-for if any disgrace or shame thereby rest upon thy " felfe, much more upon me whom than oughteft to regard : but if thou " couldest so put it over with jollity and carelesnesse, yet is God disgra-" ced by it : therefore O man, though thou neglett thy felfe, tender my es glory, deface not my honour. Thus it is cleare, as our good life honours God, so our ill life dishonours him: as Rom, 2, 24, faith the Apoltle, For the name of God is blafphemed amogft the Gentiles through you. O then I let us all take heed of this, that we tender the glory of God: let us pray that we may so live in this world, converse here

here amongst men, that the Lord may be honoured by us, and not dishonoured by our groffe and prefumptuous fins.

For our helpe herein, There be three things which may quicken Thingsto

ses to this date and care.

First, to consider, that all the creatures doe glorifie God in their of Gods kinde: as the Pfalmist speakes. The Heavens declare the glory of glory. God, &c. So in the Revelation, it is written of all Creatures : that all they which are in heaven, and in earth, &c. And the foure beasts faid Amen, when glory was given to the Lord. Therefore now fee- Pfal, 19.1. ing that all Creatures not onely most noble, as Angels and Spirits, Rev. 5.13. but the very lowest and meanest, yea, the intensible Creatures give & 14glory to God in their kind : oh how great shall our fins bee, and how much our wickednesse aggravated, if we do not care to bring glory unto him!O with what gladnesse should we perswade one another to this dury, that feeing there is no creature, but in his kinde, doth in some measure set out the glory of God, how often should man much more meditate then and practife the fame?

Secondly, to confider, That if we glorifie God, he will glorifie us, wee cannot be so ready to set out the Lords Name and praises, but he is more quicke to require and exalt us; as it is written, I Sam. 3.30. For them that honour me, I will honour, &c. They who despife me fall be defifed. Unto which we may use the words of our Saviour, in that folemne prayer, Iohn 17.4,5 . where he thus (amongst other arguments) prayes for glory. I have glorified thee on earth, I have finished the worke which then gavest me to doe; and now glorifie then me, O Father with thine owne felfe : with the glory that I had with thee before the world was, So that when we have glorified God in the time of this life, then may we assuredly expect that the Lord will glorifie us at the day of death : but if we have no care to glo-Tife him in this world: how can we be perswaded that he will glorifie us, after our departure hence.

Thirdly, to consider, That God will severely punish the contempt of his glory: for there is nothing in this world that he doth more tender then his glory. For which he commanded his people thus, Thou shalt not give my glory to another. Yea, see for neglect of this duty, how severely he punished his people whose carkaffes all perifhed in the wildernesse : because they did not ascribe and give glory to the Lord. Yea, the hand of GOD fell upon Moses and Aaron, because they failed in this duty :

Becanfe

12.

Num. 20. Becanfe (faid he) you did not fauttifie me in the eyes of the children of Ifrael, you hall not bring this Congregation into the land that I have given them. Thus if God will fo feverely punish the neglect of his glory in his own deare children and fervants, how that they escape that are not so deare unto him, and yet are much more faulty in the fame kinde

The second part of this Petition is, that as we pray that we

Part of this Petition. Plal 96. 7,8.

Job 1.5.

Gen. 18.

19.

our selves may glorifie the Name of God, So wee pray that others may doe fo alfo. That the whole world may know and acknowledge the Goodnesse, Mercy, Wildome, Power, and Greatnesse that is in God. So we are exhorted to doe by the Prophet, Give unto the Lord (the familes of the people;) give unto the Lord glory and power, &c. Give unto the Lord the glory of his Name, &c. Ier. 23.16. faith he, Give glory unto the Lord your God, before he bring darkeneffe over the land, &c. So that it is cleere, we must not onely glorifie God our felves, but also be carefull that others especially fervants and children under us, doe the like : as we reade of lob, that because he was jealous of his childrens actions, he offered facrifice for them : and the Lord himselfe faith of Abraham, I know that Abraham will command his houghold to ferve me. Wherefore let us cast up this account with our selves, that if of duty and conscience we serve God; it is likewise our duty to provide that our children and fervants do the like. Ye shall finde many men that put away their fervants because they be idle, stubborne, careleffe, and false unto them : but where is there one that puts away a fervant because he is a swearer, a blasphemer of the Holy Name of God, a prophaner of the Sabboth, &c. This shewes that we have more care of our owne workes and profit in particular, then of the Lords glory. But true hriftians should take another course, and pray, that above all things, the Name of GOD may be Hallowed all the world over : being diligent withall, that all under their charge and government doe the like alfo. Againe, we pray in this Peterion, That though both doe faile, yet that the Lord would maintaine the cause of his owne glory. This shewes a sincere true affection to the glory of God, when we are contented that the Lord should doe that which is

for his owne glory, howfoever the matter light heavy upon

Lord though it be by death, though by my extinction, aboliffing,

thongh

Joh, \$2.28 our felves ; as Christ faith, Father glorific thy Name, fo fay we :

though I suffer all palmer, though I indure the greatest misery that may bee, yet elevise thy Name, whether in life or death. Thus when one can be contented to bee exposed to all the mischiefe in the world, all the shame and disgrace that may be, to set forth the honour of God, if he may be gloristed by the same; this shewes that such have a desire of the glory of God, and that this sincere affection commeth from the Lords mercy, being powred into our hearts by his blessed Spirit whereby we can effectually cry out:

Hallowed be thy Name.

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### II. PETITION.

Thy Kingdome come.

Petinon.

Senle of



N the former Petition, we are taught to pray for the glory of God, which is preferred before the Kingdome of God, to shew that all our care must be for Gods glow. Now in the next Petition wee are taught to pray for the meanes of his glory : that the Kingdome of God may come, &c for then indeed

God shall have his glory, when looking for the Kingdome of God it comes into our hearts to inable us to performe his commandements, and that wee be alwayes ready to doe his will; for untill it be fo, God shall have little glory or honour amongst us. so that first wee pray for the glory of God, and then for the Meanes of his glory. It is the error of the world to defire the End without the meanes. The glory of God (which is the End) they would have: But the meanes of his glory, which is the Kingdome of God to come, and his will to be done, this they care not for. The Wicked lewes, Ifa. 66.5. could fay, Let the Lord be glorified, which is spoken of all those who be worshippers of the true God. So the Pharifees, John 9.24. Were contented to fay unto the blindman, Give Glory to God, but they would not allow of Christ the meanes of their falvation: for, faid they unto him, we know that this man is a finner: whereby it appeares, that the commo course of the world is to defire the glory of God without the meanes of his glory.

In this Petition allowe may observe shree things.

First, when we pray that the Kingdome of God may come: It is in opposition to another Kingdome that is already in the world: for the the petiti- fins of men: The Kingdome of darkenesse, and of the Divell, which is a great and mighty kingdome, and hath a number of proppes and pillars to uphold it: as for the Kingdome of Christ there be a very finall company to upold it: but the kingdome of darknes hath a number

number of great ones to furtaine it, whole fwarines of people in every corner, one would wonder at the multitude, and at their conditions. For how foever men will fay, I defic the divell, and (according to the custome) fpir at him, yet as long as they do the will of the divell, practifing works of darknesse, there is no hope that by their indeavours they can advance the Kingdome of God; or labour that it flould come upon them. Doth pot either ignorance or blindneffe eate up their fonles, fo that they be either lyers, fwearers, adulterers, fornicators coverous drunkards contentious, de. wherein fo long as they continue, they be the very proppes and pillars to uphold and shoulder up the kingdome of darkenesse and the divell. Thus it appeares the divell is a great Monarch, because the greatest part of the sabjects in all kingdomes serve him, be obedient to him and disobedient unto God; they runne, as the Apofle fpeakes, Ephel 2.2. After the Prince that ruleth in the arre. even the fpirit that were warbeth in the children of difebedience. So 2 Cor. 4.4. It is faid, That the God of this world buth blinded their mindes, &c. For as God fpake the word and it was done, laving Lie Gen. 1, 1 there be light, and there was light: So the divell cannot to some Light speake the word, but by and by it is done, by worldly men. He can no fooner fav. let there be an oath, lve, bribe, quarrell, fashiori. or wickednesse, but by and by some one or other puts it in ore-Aife.

Thus hee rules like a god in this world, a great pitty it is. that men should so bee deceived, for God will pull downe the kingdome of darkenesse, and fet up the Kingdome of his deare Sonne. Yea, this kingdome must first be pulled downe, cre the House. other be crected. For as in laying a foundation, when one would build a new house, her first pulls downe the ruines of the old. fo must be first pull downe this kingdome of the divell, ere that other of Christ be fetup! Wherfore here we pray against this kingdome of darknesse that God would destroy it, for which at this Seagaiday, there is great need we should so pray, because the kingdome ning. of the divell is like a Sea, which as Philosophers fay, gets in one place, if it hoofe in another i So is to withit, looke how much it hathloff by a defection and revolt from Popery, to much bath it fin a manner) gor by the filthy finne of Drunkenneste, Irreligion. Pride, Contentions, and other foute fine of this land : what need have weethen to pray, that God would pull downe this king-

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thers.

dome of the divell and every where let up that of Christ lefus. - Secondly, In that we pray for the Kingdome of God to come: It Thing sheweth, that there are a number of impediments and lets to binder observed this Kingdome from comming. Which are of two forts.

I Many impediments in others.

2 Too many in our felves.

Concerning others, we see daily, how men are drawne by example, by ill counfell, by divers discouragements whereby they are affrighted from seeking the peace of the Gospell; as Mat. 20, 2 I. when the blind men cryed out on Christ, the multitude rebuked them, because they should hold their peace, so it is with us in this -world, how are we scoft and derided, yea chidden againe and againe, if we serve God in sincerity, and be zealous for the comming of his Kingdome? See it in the beginning, when the children of Ifrael came out of Egypt, how were they hindred and stopped in their journey? So whenfoever we shall begin to make after Christ we shall be sure of a many lets and impediments : like unto the Pharifees in the Gospell, who were ready to answer the Officers, and discourage the people from following after Christ, saying Do any of the Rulers beleeve in bim, but this people who know not the Law? Thus it is with the whole fwarme of wicked men, who discharge men from the waies of God

Impediments in

Againe, we have too many impediments in our felves. Selfes love, love of the world, of riches, bonour, preferment, and fuch like, as it is, John 12.42,43. faid of many, that they beleeved in Chrift: our selves, but because of the Pharifees they did not confesse him, for they loved the praise of men more then the praise of God. But we mult not doe fo, for though we fit farre in darkeneffe from letting in the light of God unto us, or howfoever wee feeme to close up our eyes from beholding the light, yet let us not be so contented, but pray to the Lord that he would breake through a'l thefe binderances and impediments, and let downe his graces of mercy and love to amongst us, by his grace, that this Kingdome may come upon us, yea, that we may doe as the Palfie man did, who brake through the roofe of the house to come to CHRIST Remembring that the LORD TESVS brake through all impediments and hinderances, to come unto us and fill us with his bleffings ; wherein we may further observe two things, that in Christs comming to us, and our comming to him

Palfie

him, a number of letts and hinderances doe concurre : yer he hath fo wrought by his Spirit, as we can fay. Thy Kingdome come; and he fo overcomes all as he will at length fay untous, Come se bleffed of my Father, inherit the Kingdome prepared for you. &c. bod well

The third thing prayed for in this Petition, is, That we pray, 1 For the Kingdome of grace,

2 For the Kingdome of glory.

Thing praied for in this Pe-

Which two Kingdomes differ not in nature, but only in measure tition. and in degrees; for the Kingdome of grace is nothing elfe, but a beginning and inchoation of the Kingdome of glory, there being no way to attaine unto the one, unlesse they passe through the other. It is a common cultome of the world, that most men aspire to the Kingdome of glory; and yet cannot endure the Kingdome of grace, how should they ever attaine it, thinke you? we that by Gods bleffing, are better taught, therefore first pray here for the Kingdome of grace, to be governed and ruled by the Lord here in this world. But more particularly let us fee what the Kingdome Definitiof grace is ? namely, The special power of Christ whereby he rules on of the and governes in the consciences and soules of all his servants. This is Kingdom the Kingdome which we pray for that the Lord Ielus would fet up a Throne in our hearts to rule and governe in us by the rule of his Spirit, subduing and bringing under all our thoughts and consciences to himselfe. Now all mendo outwardly speake well of Christ. thinke fure enough to be faved by him, but yet cannot endure to be guided and directed by the Spirit of Christ, but in effect doe what those wicked lewes say, Luke 19.14. We will not have this man to reigne over us. So it is with most of the world, they can be content to heare of Christas a Saviour, to have the Word preached, and to fee the Gospell flourish : but they will not have him reigne, firielly direct them in all their actions, restraine them in their passions, and guide them in their lives: doing whatfoever feemes good in their own eyes. Yet ere we proceed,

Here ariseth an Objection, as Luke 19.21 Our Saviour speakes, Object. That the Kingdome of God is come already: how then are we dire-

cted to pray for that which is come?

I answer in two respects; first, It is true that the Kingdome Answ. of grace is begun already, therefore we pray that as it is come to others, so also that it may come to us, that we may feele the power and effects of it in our hearts and lives. Therefore as Efan. Efan.

Gen. 27.38 when he faw that his father had bleffed his brother lacob, cryed and roated out, Bleffe me my father, even me alfo; thus must we doe when we fee the Kingdome of God to come upon others. how God rules in them by his Spirit, orders them in their lives. directs them in their confciences, we I fay, must pray that the fame

grace of God may continually attend upon us.

Againe, though the Kingdome of God be come already, yet wee pray for an increase thereof, that every day we and others might feele the power of it more and more in our hearts and lives. For there is no man but feeles himfelfe, in fome fort and measure bound and inthralled to the Temptations of finne. Holy Paul himselfe complaines of this, I delight in the Law of God concerning the inner man, but I fee another law in my members, rebelling against the law of my mind. And furely the flate of the godly, is like unto a man that hath been deadly fick and now is fo on the mending hand, that he is peradventure able to creepe abroad with a staffe, yet not Sick man, able to do the tenth part of the businesse that he sees he should, and at fometimes was wont to doc. Thus it is with the best of us all, whileft we live here, though the Kingdome of Christ be come amongst us, yet had we need to pray, that it may more and more come into our hearts, that we may feele the strength and vigour of it to our endlesse comfort, and full recovery of our health in Christ. Yea, great reafon there is why we should thus pray for the Kingdome of Christ seeing that no Kingdome is comparable unto his; there being as much difference betwixt the Kingdome of Christ and other kingdomes of the world, as there is betweene Heaven

> First, In regard of continuance, for earthly kingdomes how soever they begin in glory, yet by and by, both Lord and Crowne, and Scepter, with all their glory fall into the dust : But Christ is a King for ever, and although he once ware a Crowne of Thornes. upon earth, yet now he hath a Crowne of glory in Heaven, and is in possession for ever. Of whose Kingdome there hall be no end, as it is Luke 1.33.

> Secondly, In regard of the satiety of his Kingdome; For other Kings have but rule over the bodies, goods, and lives of their Subjects, at the farthest. But Chriff he rules and governes the very

> hearts of them, and inclines their wills to affect spiritual graces, wherein the Kings of the Earth, can neither fatisfic themselves

Rom. 7. 20,23.

Godly.

Differences and excellency of Chritts K ngdom and Earth, and that for divers respects. . of grace, before al'

others.

nor their fubjects. Obrift wil give us crowns & make us kings alfo. Thirdly, In regard of the right and Inflice of it : For though other Kings being finners themselves, can be content to tolerate much fin and prophanenesse: yet Christ is so righteous and so just a King. that he will tolerate no fin or injustice what soever, no not in Kings themselves: of whom it is said, Ifa. 32.1, 2. Behold a King Shall raigne in righteoufneffe, and Princes shall rule in Indgement.

Fourthly, In regard of the fruit and commedities of it : For other Kings receive Tribute from their Subjects, but Christ gives a thoufand things more then he receives, he takes away death and damnation with his left hand, and gives us life and falvation with the right hand; fo both hands are full of bleffings, and store us abun-

dantly to the supplying of all our wants.

Fiftly, In regard of administration and imployment of it: For other Kings after they have entred into their kingdoms, commonly fit still, go little, live at case, or at least, seeke by all meanes they can to maintaine the pleafures of their lives, and give themselves to quietnesse. But our Saviour Christ doth most mightily rule and governe all things for the good of his fervants, watching over them to do them good, night and day, at all times & in all places, preventing them with mercies, and working all his workes for their good : great reason it is therefore, that we should pray for the comming of his Kingdome.

Yet we must further know, that we doe not onely pray for A further the Kingdome of grace : but also for all good meanes conducting and scope of leading unto it, for every thing that may incite and helpe to the the Petikingdome of grace amongitus. As for good Magistrates, Mini-tion. Aers, a pure right we of the Sacraments, holy discipline of Christ in the Church for the good government thereof, and for every thing that may further this great worke of God amongst us. So I Tim. 2.1. Saint Paul wils that prayers bee made for all men, and for Kings and Princes; and for all that be in authority : That under them we may live a godly, peaceable, and a quiet life. And Christ himselfe, Mar. 9.28, commandes prayers to be made unto the Lord of the Harvest, that he wil fend forth labourers untohis harvest. So you see it is our duty to pray for all the meanes which may advance this kingdome. Worldly men can fay, they defire that the Kingdome of Christ may come, though they care not a ruth for Heaven or newnesse of life, for the Word, or Saints, or Ministers

Ministers, or Hely orders of Christ, without which there can bee ne Kingdome of Christ amongst us. It was not onely a tyranny Exod. 5 7. in Pharach, to take away the straw from the people, but also Pharaob. when he had fo done, to require of them the whole tale of bricke, as formerly. So it is the madnesse of the world, they take away the Word and the Sacraments, the holy government of Christ, and when they have thus done, yet they thinke to have their whole tale of bricke: as much Patience, Love, Humility. Faith, Obedience, Sobriety, Temperance, and the like, as if all these gracious and good meanes were entertained amongst them. But we must remember what the Scripture faith, Where there is no vision, there the people perish. Therfore when soever we settle our selves to remaine any where : as little Isaac said to his father, when they went up to the Mount Moriab : Behold the wood and the fire, but where is the offering? So should we say wheresoever we goe to Gen 21.7. dwell. Lo here is a Church, good ayre, a good house, meanes enough to increase wealth: but where is the Preacher? and the

meanes of grace, for the falvation of our foules.

Therefore seeing we ought, and must pray, Thy Kingdome come Let us pray unto God often, that he would rule and raigne in our hearts, fo by his holy Spirit, that fin may no longer rule us, nor we be ruled by our felves, but that God would rule and guide us in all our waies, fo that in all things we may be ready to submit our selves to the holy government of God, as Saint Paul writes, That the peace of God may dwell in our hearts plenteoufly: and with David. that God would guide us unto the day of death: and then this will bring great joy unto us, as Zephaniah speakes, when the King of Ifrael is in the midst of us, then we shall see no evill. And withall, let us often remember to pray, that there be no want of government, but that God by himselfe may rule and reigne in ur that though the world love loofenesse, and cannot endure this kingdome, yet we may be plyable and yeelding to be ruled by it. For as the blind man is best and safest, whose eyes being shut, followes his guide : fo is every Christian when they disclaime their owne wit, reason, and wisdome, and are ruled and guided by God in all things. Yea, the people of God never thinke themselves better then when they be under the government of God, and fubmit wholy to his will, and in fo doing, let us not be discouraged for our weakenesse and wants, for if we indeavour to doe this fincerely

V/c.

Pro. 20.

Ifakc.

18.

Col 3.25. Pfal 48. vlt. Zeph. 3. 15.

fincerely, grace (which at first in us is like feed, because it must grow; not like straw, which cannot increase) will grow from a little, to greatnesse of stature and proportion in time.

Now there be three Motives to move m to this subjection to the will of God.

The first is, If we will not have God to be our King, we shall be subjetts and flaves in a worse kingdome, as the Lord speakes by Moses, to perswade them to admit of Gods Kingdome : Because thou hast Deut. 18. not served the Lord thy God with joyfullnesse and with gladusse of 28. heart, for the abundance of all things, therefore shalt thou serve thine enemies which the Lord shall fend against thee, in hunger, thirst, and in nakednesse, and in want of all things. So the Lord threatens his people with captivity ( . Chron, 1 2.8.) for their fins, faying, Neverthelesse, ye shall be his servants, that ye may know my service, and the service of the Kingdomes of the Countrey: So that it we will not bee Gods fervants, we shal fure be subjects and slaves unto a tyrannous kingdome, a kingdome of many Lords: of which a Father speakes, Ambros. O how many Lords have they! &c. For, if God be not our King, then o quan every foule luft, finne, and temptation will be our King to rule and multer bagoverne us at their pleasure. Therefore it is best to fay with holy bent Do-David, Lord I am thy fervant, &c. So I would have every good Pfal u.6. Christian fay, I have no Lord to rule over me but Iefus Christ: Come Lord and possesse me for thine owne.

Secondly, Becamfe of the comfortable fruits thereof, P and fayes of this Kingdome, that the fruits thereof are Righteousnesse, Peace, Joy in the Holy Ghost; so that there is much comfort for a man to live in this kingdome. We see that all the people of God who, most, or at all yeelded to Gods governement, to set him high in their heart, they alwaies passed so much the more comfortably their time in this world. And againe, the more any of them withdrew themselves from this governement of God, they became alwaies the more distressed and miserably perplexed with troubles and dangers. So David saith, As for me, it is good for me to draw Psal. 37. neere to God. So Host. 2.7, the Church is brought in thus resolution, I will goe and returne to my first humband, for at that time was I better than now. So must we say when we have gone astray; It was much better with us when we dwelt under the governement of God.

City.

God, therefore we will returne to that good government again. A Tenant A Tenant, you know, as long as he payes his rent, and doth first and fervice to his lord, all is peaceable and quier with him, no body can molest him; but if he deny to pay his Rent, and do no suit or service to his lord, then the Bailiffes will be bufie to arrest and straine his goods wea many times to ceaze on his body: Even fo as long as we pay the Lords Rent, acknowledge his government, be ready to do fuit and service unto him, so long we shall find all peaceable and quiet; but if we faile in our duty, then must trouble and mischiefe come upon us.

> Thirdly, Because the Kingdome of grace is the only read-may to the Kingdome of glory; no man when he is dead can come to raigne with God, unlesse God first raigne in him, being alive in

this world.

Wee fee no man can enter into a City, unlesse first he passe through the Suburbs thereof. So Heaven is the great City of the Saints, they all feeke and afpire to: the Kingdome of grace is the Suburbs thereof, by which we must passe : therefore there is a neceffity to be in the state of grace here, ere we can hope to raigne with God in glory hereafter.

The next thing we pray for in this Petition, is, For the Kingdome Thing we of glory: that God would make an end of the Conflicting daies of pray for, fin, and haften the Kingdome of his deare Sonne, the Kingdome as for the of glory. So the Church prayes; Returns my Beloved, and be like kingdome a Roe, or a young Hart upon the Mountaines of Bether : So in the of glory. Cant, 2.16 Revelation, Come, Lord lefus, Come quickly; and Saint Paul shewes, That all the Creatures doe groane for this happy day of Rev. 22. 20. Christs appearance: So that here in the second place, we pray that Rom. 8.22 the Lord would abolish and darken all the kingdomes of this Impertiworld: amongst whom the holy Ordinances of God appointed ment. unto them for peace, are abused to their condemnation. So in Dan 4.8. Daniel, this Kingdome of Christ is compared to a tree, under the

shadow whereof the bealts of the field might rest, and the birds of Rom. 13.1 the aire find shelter; therefore the Apostle sayes, it is ordained of God, fo that though we have no cause to murmure or grudge at the kingdomes of this world, but to thanke God for them, yet we must know every state hath his abuses, and so have these. Bur I ame as a lame man in a garden, though he cannot do that worke which one that is perfectly able to walke can do, yet he ferves, and is ufe-

man.

full to fpeake, direct, and fray away birds, keeping much annoyance from the fruit thereof, which other wife might be loft. So it is with worldly governments and states, though they be not so well ordered as they might be, yet no body can deny, but they fray away enemies, many dangers, and many ravenous birds that would else devoure up the fruits of our labours. Therefore we pray not for the Kingdome of Christ in any detellation to these earthly Kingdomes, but onely because we preferre the Kingdome of Christ before them. We thanke God for the Kingdomes of this world, but we would much more be thankefull for the Kingdome of Christ. As men that use a Coach to bring them to a house, as soone as they come there, send away the Coach, as ha- A Coach. ving no more use of it: So the Kingdomes of this world, be but as Coaches, helpes and furtherances to transport and carry us to a better Kingdome, the Kingdome of Chrift: where being arrived, farewell all the Kingdomes of the world.

The reasons why we preferre, and especially pray for the Kingdome Reasons of glory are divers. First, Because in these earthly Kingdomes, most of why we pray espewe are subjects and inferiours, but in the Kingdome of glory wothal cially for be all Kings, no King in the world can be so glorious, but the poo- the kingrest and meanest Christian there shall be as glorious as he;as Christ dome of speakes, Mat. 19.28. Verily I say unto you, that ye who have followed Glory. me in the Regeneration, when the Sonne of man shall fit in the Throne of his glory, ye also shall fit upon twelve thrones, ludging the twelve Luke 22,

Tribes of Ifrael.

Secondly, Because many grievances and annoyances are in these earthly kingdomes; even in the best of them, some Gall mingled with Honey, some Aloes with the Manna, some bitternesse with the sweetnesse of them. Therefore as the people could say of Salomons Kingdome (which was one of the belt) that it was but a yoake, and too heavy for them to beare: fo the best is but a yoake, and many times a heavy yoake too, but in the fweet Kingdome of Christ, there shall bee nothing offensive to us; as it is faid of the Angels at that day : And they shall gather out of his Kingdome all things that offend, faith our Saviour. So it is faid, There shall be no more forrow. Bees we know be driven from Bees. their Combs and Honey with a little smoke; even so the vexations, puthers and smoakes, which we find in these earthly kingdomes, should make us long for that happy Kingdome of

Christ

4 Pet. 3.

Chrift, wherein there shall be nothing to annoy us. 1 . 1 10 11 11

Thirdly, Because earthly kingdomes, they yeeldus peace and tranquility, but for a time onely ; for either they end or we end, and fo all comes to nothing. But our happineffe in Christs Kingdome shall be for ever and ever: for when we have lived a hundred thousand thousand yeeres in the full enjoyment of it, we have more and more ages without end to possesse it: therefore Heb. 12.28. it is called a kingdome which cannot be shaken; good reason then have we whose eyes he hath opened to behold this kingdome, to pray especially and groane for it.

Now there be two waies, whereby the kingdome of God may

come unto us.

I Generally at the day of Indgement.

2 Particularly at the day of our owne death.

We pray for both these: First, that God would be pleased to fold up the times; make an end of this world, halten the great Thing we pray for. comming of his deare Sonne: Thus the Saints cry under the Al-Revel.6. tar ; How long Lord Holy and true, doft thou not avenge our blood on them that dwell on the earth? We know this kingdome of Christ cannot come, but first there must be a dissolution of this world. when all the glory thereof must turne to nothing : (as Peter speakes) The Earth and all the worker thereof feall be burnt up God forbid therefore that the world or any thing in it should make us loath to come to Heaven: rather let us be contented to fuffer the

loffe of all, fo we come thither to enjoy this happy and bleffed kingdome of the Lord Jefus, for which we are commanded to pray. Which as we pray for, fo mult we be carefull to fit and prepare our felves for it, that when it commeth, it may come to our comfort, we all pray, Thy Kingdome come, Bar know, O man, if thou halt not fitted and prepared thy selfe for it, if thou dost live in thy fins, if thou haft had no care, nor regard of reconciling thy felfe to Christ, for thy falvation, if thou hast nor beene throughly washed over and over in the blood of the Lambe, Oh whenfoever this Kingdome comes, I foretell thee in the Name of the Lord it will come to thy coft, to thy ruine and utter defolation in the day

of Chrift. Therefore confider of this all ye that live in knowne fins without repentance : yee, pray (I fay) that the Kingdome of God may come, and oh, what have you to doe with the day of the Lord? This

comming

comming that be forrow, woe, confusion, darknesses, blackness of darknesses, and rejection from the presence of Christ but if you would have comfort of Christs comming live well and be prepared for it with the Wife Virgins, having

Oyle in your Langes, and your Loynes girded.

Secondly, we pray that though this generall comming, be deferred, yet that by death as by a close doore we may be let in into this Kingdome. So that whereas the men of this world desire nothing more then to live still here: hang as it were, upon the pleasures of this life, savour nothing but of earth and earthly contentments: the true mortified Christian professeth another thing, he desire that leave all and go home to Christ, as soone as may be; So lob If a man Job 14.14 die, shall he live agains? All the daies of my appointed time will I maite till my changing shal come, &c, and Paul, Philip. 1.23 professes, I desire to be loosed and to be with Christ, which is best of all.

It is true indeed that no man may defire the day of death out of Respects discontent met with life, because of the troubles and crosses of this for death, world: It was some fault to doe so: yet in two respects, one may

pray for death, yea his own death.

First, That we may make an end of sinning and offending God, that whereas he every day, breakes out in the dishonouring of God which vexes and grieves him, he may pray the Lord to shorten these daies of sin: with abatement of our daies, so finishing our offences, as S, P aul do s: O wretched man that I am, who shall deliver me from the boar of this death?

Secondly, That we may enjoy the ble fed fruition of the prefence of

God as his boty Angels doe:

Moles you know, defired but to fee the backe parts of God on

the holy mountaine, for he could not fee his face and live.

If Moles to defined but to fee a glimple of his glory, as it were through a crevice or a chinke; how much more excellent will be the shining of his face in full glory? therefore because every day we live in this world, we lote a day in Heaven, as detained from him, who is our true life indeed; we may therefore pray, that associate as may be, we may finish up our coinse in this world, and cry to be away, to go home to the house of our Pather, to the possession of a better life, the Kingdome of Clory, and happinesse pared for us, for which we are taught to pray. Thy Kingdome come.



# III. PETITION.

Thy will be done even in earth as it is in Heaven.



E have heard before, that in the first Petition we pray for the glory of God, and in the fecond, for the meanes of his glory, that is, that the kingdome of God may come into our hearts, and rule us by his Spirit. Now in this third Petition we pray that we may be contented to submit unto it, and be alwaies

ready to doe the Lords will, and not our owne. So that whereas in the former Petition, we prayed for the inward government of God, the worke of grace, holy motions, strivings in our felves, that the Lord would do his part; now we pray that we may be willing to doe our part, not refift this inward government of God, be ready ever to yeeld obedience unto it. All the Question (as one saves very well) betwixt God and us is, whose will shall be done, Gods will should, but man is unwilling to have it so, but aspires to have his owne will for the rule of his actions, this is that which breeds all the quarrell betwixt God and us. Now our Saviour Christ, he teaches us in this Petition, to give all the Soveraignty to God, to take his part against our selves, praying to doe his will whatsoever may befall us in this world: Thus have we the fumme of the petition in which three things are to be confidered.

I Whose will must be done? Gods will.

2 What will of God we must doe?

His revealed will, that is, the will of God revealed in his Word his fecret will being a thing referved to himfelfe, the other, que ad nos. belonging unto us, to follow as the rule of our actions.

2. In what manner we must doe it? As the Angels doe in heaven, Whole Concerning the first, Whole will must be done? It is the will of God, that will is it we all pray that we may doe, obey, submit to it be done.

will muft

#### Thy will be done in earth as it is in heaven.

in all our actions, and courses of life, fo that this will of God may be the onely rule of our wills ! thus David professes ! I define the do thy will O God : And againe he prayes : Teach me ( O Lord ) to Plal 46.2. do thy will. As if he should say, I need no body to teach me to do Pfalia. my owne will but Lord intructine that I may do thine So the Apolle Perenexhortsus for holy life, Ner to live any longer in the flesh to the lufts of men, but to the will of God: So that Gods will I Pet. 4 2. must be the Ruler and Moderator of our wils all our daies, bringing our will to Gods, and not Gods will to ours, as Balaam did, To this purpose S. Augustine faith well on Pfal. 44. 6. If a man lay a crooked Sticke upon an even levell ground, the Sticke an ground Crooked ill fait rogether, but the fault is in the Sticke. In this cafe thou must flicke, not frive to bring the even ground to the crooked flicke, but bow the crooked sticke even with the ground a fo it is betweene Gods will and ours, there is a diferenancy and jarring betwixt them But where is the fault? Not in the will of God, but in our crooked and corrupt affections : in which case, we must not seeke to bring Gods will unto ours, but be contented to rectific and order the crookednesse of our will, by the rectitude and fanctity of the will of God, which must be the rule of our will; for which cause we pray, Thy will be done, &c.

Now this will of God is opposed to three other wills which God opbe in the world : first, the Divell bath a will, which is ever a posed by croffing the will of God. God would have us to doe on thing, and three othe Divell would have us doe another. If once the will of God be ther wils, knowne, by and by it is casie to know the Divels will, because it stands in a meere contrarietie and opposition to the will of

God

. If any man object and fay, I hope there is no man fo wicked as Object. Therefore we pray that our well are billistle Divelted and our well are believed as the billist of the Divelted are the billist of the billis

I answer, it should be so; yet through corruption of nature, we Ans. are all naturally made to obey the will of the Divell, more then the will of God; Adam, we see, when the will of God; and the will of the Divel hung up in an equal ballance by thin how foome was he ready to be guided by the Divelly rather then to obey the will of God? And to the best of us, howfoever we pray daily, Thy will be done; yet what a ftir have we to bring our hearts taite it, how gladly would we take a contrary courfe if we might, and have Golfs will another way of our owne? We col of fired and

Object.

Real.

I.

Thy will be done in earth as it is in heaven. DA8 yell but may some say; if there be such danger in the divels will, Objett. how shall it be knowne and avoided it we me do our visco on se I answer, very readily and easily, and that by example : if Ans. a man tell a lye, whose will is it? not the will of God, for he Eph.4.25, faith, Put away lying. But the will of the divell is lying was is faid of Anania, Alts. 5. Why hath Satan filled thine beart to dye ? So it is of iwearing and other prophanesse, which is not the will of God, but the will of the divell. The like we have Heb. 12. 16. Let there be no prophane person, as Esan, amongst you, &c. and fo in all the reft. So long therefore as we live in our finnes against conscience, and will not repent of them and amend our lives, fo long as we be thus given over to wickednesse; our wills stand in subjection to the will of the divell : as Joh. 8 44 Christ faid to the Iewes, Te are of your father the divel : fo he who doth the workes of the divell, without doubt is at his subjection; this is the first thing we pray against, that we may not do the will of the divell. Secondly, There is a will of the flesh, as the Apostle calls it, Epb. 2.12. The fulfilling of the will of the flesh. Against this will we pray alfo and that we may be enabled to bring our will in subjection to the will of God: for which there be two maine reasons First, because our own will is most crooked and corrupt untill God Reaf. renew it; for the will of man unrenewed, doth extraordinarily refift the will of God. As the rebellious lemes faid, Jen. 44. 16. The word that thou halt spoken unto as in the Name of the Lard, we will mos beare it of thee, So John, 5. 14. Christ complaines of the Jemes ? But you will not come to me, that ye might have life. And Pfal. 26. all the Pfalmes fhew fo much, fo that the will of man is apparently rebollious, till God alter and change it by the power of grace. Therefore we pray that our will may be over-mastred by the powen of grace, so as to submirto Gods will, Secondly, because Gods will is alwayes better then our will. Adam would needs have his owne will in eating of the forbidden fruit, but I pray you Reaf. whose will was the better? Gods will faid, Thou shalt nor ease: but mans will would needs eate. Now ( confidering the curfes which came after ) any foole can tell which was the better. The Mariners Alli, 27.12 would needs have their owne will, when they might have beene in a fafe harbour and fure haven, they would need put forth to fea: well they did fo, but what weas the end thereof a they

Poleska

they all fuffered ship wracke and hardly escaped with their lives. though Paul told them of the danger : fo is it with us; for the most part we will have our owne wills, though we miscarry in our courses: and then we are faine to tell you (as Paul did the Mariners )O my brethren, you fould have bearkned unto the Lord. and obeyed and kept close unto him, and so have shanned this loffe,

Thirdly, there is the will of the world, which is still opposite to the will of God; for when the world wills us fuch and fuch things, commonly God wills the contrary: therefore we must try and approve of nothing further then it agrees with the will of God; fothat when any thing is determined or wished for, let us have a care to the warrant and lawfulnesse of it. The divels in the Gospell (you see ) are charged to speake no more of the name of Tefus, because it was not the will of God. So Peter and John an-Iwered boldly to the Times, whether is be right in the fight of God to ober, your ather then Gad, judge you, So the three children commanded to fall down before Nebuchadne stars golden image, answered likewife: Be it knowne to thee, O King: that we will not ferve thy gods, nor warship the golden image which thou hast set up. So that I fay, what foever the will of man commands, we must alwayes look to the will of God, and hold our felves unto it, as the onely rule of all our actions and courses; thus when we pray, Thy will be done, it is in opposition to these three wills.

I The false and wicked will of the Divell. 2. The corrupt and crooked will of the Fleft.

3. The perver fe and abufing will of the world.

So a true Christian in all estates ought to pray, Lord grant that I may not quide my felfe by thefe wills, but that I may be alwayes ready to be directed by sby will : And fo I have done with the first point, Thy will be done:

The second thing to be observed in this Petition, is, What will what will of God must be done? Not the secret will, but the revealed will of of God God in his Word; for herein the divell ufeth great art and cun- mult be ning, contrary to Gods will to buzze in mens heads many intricate and fecret things, under the colour of art and deepe necessary knowledge, leaving the principall matters and maine points. But we must know that it is the revealed will of God, not his secret will must be the rule of our lives. As God speakes to Moses, Dent. 12, wis . You fall doe onely that I command you. And Pfal. 1.19

Thing,

Mariners

Pole-ftar

and a light to my paths. Thus what loever the lectet will of God be let us al waies hold to that will of God revealed in his Word: doing as Mariners when they are at Sea; who when they have no direction to falle by, cast up their eyes to Heaven, and are altogether directed by the Pole-starre; so must we doe in all our actions, thinke of no other guide or direction, but the bright flarre of the holy word of God, which will fafely conduct us to the heavenly City. Wherefore, because this will and Word of God must still be looked upon as our Compasse, let us labour to know it, and be acquainted with it, that we may be fitted to be advited by it. To this purpose Christ saith, John. 5.39. Search the Scrip. tures for they are they which testific of met: Vinto which Saint Pant addeth. That they are able to make as wife unto Sulvation : and Tolb 1.8.he faith, Let not this book of the Law depart out of thy month. but meditate therein day and night, &c. Molt men, you fee, will have a booke of Statutes in their houles, and if they be to do any great matter, they will doe nothing before they looke on their booke; even fo, because the Bible is the Booke of Gods Statutes. the bestmen should get; this Booke into their houses and read it themselves, or get others to read for them, that thereby they may first know the will of God, and then practise to performe it. Whereby you fee what a great fault it is amongst us, that fach a Christian duty is so much neglected. Therfore let us labour to correct this corruption in our felves, and to pray that we may do the will of God; first, labouring to know it, and afterwards putting it in practife. Now, as depending upon this,

Statutebooke

# There we foure pecial wills which God requires in his VVord,

It is the will of God that we thould be pentions for our finner? to exc. 33.15 which end God speakes by the Prophet Exclusion. As I tive, faith the Lord God. I defire not the death of a finner, but that the wicked surne from his way and live, &c., So 2. Pet. 3. 9. It is faid, God is passent towards sa, and would have no man to periff, but that all men flowed come unto repentance: So you see it is the will of God that we should repent us of our sins, that how soever we cannot do our dney live as we should syet always to grieve at our hearts, he wounded

bleid.

in our foules, that we have offended God, and cannot do as we ought. They fay that wounds which bleed, will the fooner heale, Bleeding but when a man hatha grievous wound and does not bleed; there wounds. does usually great danger follow. So it is in a wounded content ence which bleeds which we'are forrowfally lamenting, weeping, mourning, and meditating of our finnes, then comfort followes; but when no remorfe or repentance followes for finnes which offend God, this is very dangerous.

Secondly, It is the will of God that we believe in Christ As I Toh. 3. 24. This is the Commandement, that we believe in the Name of his Sonne Jefas Chrift. For though we be finners, and infinitely guilty in our felves, yet it is the will of God, that we should lay hold upon the promises of Grace, and embrace life and falvation offered unto us in the perion of his deare Sonne. Men in a fhipwracke be glad to lay hold on any thing that may bring them to the shore; fo must we do in the dangerous shipvvracke of our ship. foules, cast both our armes about Jesus Christ crucified and killed, wracke. that he may bring us fafely to our heavenly Countrey.

Thirdly, It is the will of God that we should live a santtified and a beavenly life here in this world. As I Thef. 4. 2. This is the will of Ged, even our fanctification : for because he is willing to come amongit us, and remaine with us he would have us forfake our finnes, and keep both body and foule, as a pine Temple for his holy Spirit to dwell in ; for if Belteflazzar was to leverely punished for abusing the vessels of the Temple dedicate unto God: what shall we be, if we defile and contaminate the Temple of the Holy ound of this is because The manner

Choff.

Fourthly, It is the will of God that we beare patiently and quietly all the croffes and troubles that God fends wi : As Peter layes, It is better (if the will of God be fo) that re suffer for well-doing, then for evill-doing. And fo because this is also a part of the will of God, compose your selves quietly and meckly to vidergo the troubles and crosses that God fends. Thus Christ prayes, Lake, 22. 42. Let this cup passe from me, neverthelesse not my will but thy will be done. So faith David, in that great croffe of his chaling from the Crowne : Behold here am I, let bin die pato me what feemeth good in his eyes. 2 Sam, 15. 26. So when we pray (Thy will be done ) the speciall care is to consider of these foure things: which if wee pray for, let us labour by all meanes to performe

performe the fame ; for what a strange thing is this for a man to come before God in prayer, to lift up his hands and eyes unto beaven, intreating that Gods will may be done, and yet have no care to do it, being unwilling to repent of finnes, and to lay hold on the promises of Christ? To which purpose it was a waighty speech of a learned man : We may as well fit upon Christ, buffet Him, beat Him with rods, bow before Him with curfed mocking, (ay, Haile King of the Iewes, &c. as kneele in his Church, in our Pew, and far (The will be done ) and yet never have any care to doit; but grieve God with our finnes add wickednesse to wickednesse day by day, never thinking of reconciling our felves, and examining our hearts and consciences, to reformation and newnesse of life.

Generall thing in the Petition.

House.

The third Generall part of this Petition, is: In what manner we must do the will of God ? You fee we pray that we may do it in Earth, as they do it in Heaven; that is, as the Angels and bleffed Spirits do it which are in the presence of God : and the reason of this is, because (as we have heard before in all duties) the manner of a thing (in regard of gratefull acceptation) is as much as the

thing it felfe.

As if one build a man a house, yet if he do not build it to the minde of the owner, if it be too high or too low, too wide, flat, or

fuch like, he thinks all his charges loft.

So if one plough a field, what is all his labour and paines, if it be Field not to the will of his Master? So in holy duties, how foever we ploughed. do the will of God, yet if we do it not in fuch and fuch manner as Ged preseribeth, he will not accept it. Yea Schoolemen fay, that Modus rei the ground of this is, because The manner of the thing is as well come cadit (ub manded as the thing it selfe. So Ieremy, carfed be he who doth the Pracepto. worke of the Lordnegligently. Though it be the worke of God, yet

curfed is he, yea (to much the more) if he do it negligently, not in fuch fort as he fhould.

It is faid of Nont to his praise, that he not onely did all things, but also in the very same fort and manner as the Lord had com-Heb. 8.5. manded. Moles was commanded to do all things according to the patterne shewed him in the Mount, this is that we pray for in the last clause of this Perition.

In which two things are especially to be considered.

I. Why the Lord fetcheth us a Patterne from Heaven; and not rather from good men in this morld?

2 How

2 How and in what manner the Angels do the will of God?

Concerning the first, There are foure special Reasons of it, why the Lord fetches us a patterne from Heaven, rather then

from earth.

First, Because a rare example doth most move w. Few examples in this world be rare; and those few that be, are so darkened and clouded with contrary examples, that they hardly move us. To this effect David faith, The Lord looked from Heaven, and fam that none did good, no not one. So Ifa. 64.6,7. The Prophet brings Pfal. 14.13 in the people confessing, wee have all beene as an uncleane thing, and our righteon nesse is as filthy clouts &c. And he concludes, For there is none that fibreth up himselfe to call upon thee. Yea, also of this Saint Paul complaines affirmitivety, Phil. 2.2, For all feek their owne, and not that which is Iefus Christs: So because there is fuch a rarity of good examples in this world, therfore our Saviour Christ fends us as far as Heaven, to take our example from thence: as Mariners on the Sea, who are alwayes guided by the Stars, be- Mariners. cause they want in the Sea firme markes to direct them home to their owne Countrey. So must we doe because we want firme and fure examples in this world, raife up our thoughts into Heaven, and mount us beyond the clouds : we must take our patterne from those bleffed Spirits and powers that continually do Terve in the prefence of God.

The second is, Because those few examples that we in the world, be not pure and perfect, but have their defects. Saint Paul (as I have faid) likeneth the examples of holy men to the cloud that led the people out of Egypt, which had two parts, one bright, another darke, formewhat to be followed, formewhat to be declined. Now because the corruption of our nature is such, that we are more prone to imitate evill then good, to follow David in his finnes, rather then in his teares; to follow Peter in his deniall of Christ, rather then in his repentance; therefore to helpe this, our Saviour Christ directs us to the example of Holy Angels which bee pure

and perfect.

Cal.

Thirdly, Because these earthly examples be but of men terrestriall, like unto our felves. But Angels be the most noble Spirits of God, the glory and beauty of all creatures : fo that the direction is forcible: If Angels elevated and lifted up to fuch a high degree, be alwaies ready and willing to do the will of God, then much,

N4

more

or west

Heb. 1.6.

more we that be men anch meaner and lower then they be. Saint Randels us, that God when he bringeth the first begotten Some into the world, saith, Let all the Angels of God worship him: why gives he such a charge unto Angels? was there any doubt, but that the Angels were ready to stoupe and do service to the Sonne of God? The answer must be, that it was especially, to raise up men to doc the like; that if the most noble Spirits of God said and link downe at the sect of Christ, then much more we that be but dust and ashes, wormes-meat, and wretched men, must bee still ready to tall before him, and to do him service. Thus our blessed Saviour in this place, showe how prompt and ready the holy Angels be to do the will of God, and therefore doth the more incite and stirre us up to be like them.

Fourthly, The we may make our conversation heavenly, while we are upon earth; that though our bodies be here upon ground, yet that we might converse above the startes amongst Angels and Archangels, and all the blessed Spirits continually attending to do Gods will; according as S. Paul speakes, Phil, 2.20. But our conversation is in heaven, from whence also we looke for a Saviour, even the Lord lesse Christ, Sc.! And of men thus elevated, he saith, Eph. 2.20 Now therefore we are no more strangers and formigners, but Circums with the Saints, and of the hombold of God. Thus (as I say) though we live upon earth, yet in affection we must labour to be joyned to this heavenly troupe of Celestials and blessed spirits,

which attend to do the will of God

Mow the Angels do Godswill,

The next thing to be confidered its; How the Angels at the will of God, and in what manner I for feeing Christ bath for their for our example, it is good for us to know what altitude and height we must affire to, and aim at though we be no table to reach it. Now there be many wates for our imitation, wherein Angels performe the will of Ord, beat many would be a seen and a second to the will of Ord, beat many would be seen and a second to the will of Ord.

First, They do the will of God in parity of affection: not for any by-reasons or respects, but in sincere obedience only, because it is the will of God, as it is said by the Prophet David, Psal. 103, 20. To Angels that excell in strength, that do his commandements in obeying the volta of the Word, &c. 30 mill we performe the will of God in purity of affection, because it is the will of God, onely desiring to please him in doing thereof. Thus Saint Pauls exhortariants, Ephel 6.6. That we doe the will of God somethebears. And

Pfal.

Pfal. 119.56. faith the Prophet, This I had because I kept thy process. So our care must be to do that which he commands in sound-nesse of heart, without any worldly respects. Many times (indeed) men do the will of God, but it is not out of any purity of affection to Gods will, but because it is for their owne profit, and brings them worldly ease, false comfort, or some other respects, as Pharash, who would let the people go, not in any obedience unto God, or because God had commanded it, but in hope of his owne ease. The like of Abner, 2 Sam. 3. Who thought to establish the Kingdome to David, not in obedience to God, but to maintaine his own greatnes and power, and out of private revenge upon others.

Secondly, Angels do the will of God with readine fe, never difputing or reasoning upon the matter, but as soone as they understand it to be the pleasure of God and his will, by and by they are ready to performe it. So Ezek, 9.7. As soone as the Angels had their charge, by and by they went forth to performe it. And Dan. 8.16. No fooner did the voice command Gabriel to make the man understand the vision. but he came and stood neare unto him. So mult we do, never dispute or debate the matter, pretending excutes, but as foone as we know his will, by and by addresse our felves to performe it. So did Peter, Luke, s. s. when he was commanded to let downe his net, and you know the faceeffe, they were learee able to pull in the net, for the multitude of fishes. So the Governours fervants, Iohn, 2,7, when Christ bid them fill the pots with water, (which he turned into wine) never reasoned nor dispated upon it, but did as they were commanded. So Pfal. 18. 44. It is foretold of that change to be wrought by Christ : As foone as they heare of me, they fall obey me. Thus must we addresse our felves to do the will of God, with all readinesse in every thing. But if we examine our felves, we shall find such a strange backwardnesse and reluctation in our hearts : how unwilling we be to come to this day, what a doc haththe Lord with us ( as is wonderfull )ere we can be brought to learn this lefton : how oft do we flie off, and yeeld to fenfe and reason? Well we must learn to fee, diffike and or av againfy this untowardnesse in our selves, and that God would give us more true judgement and understanding, with cheerfull willing nesse to do what he commands us.

Thirdly Angels do the wift of God with deletation; that is, take fingular delight and comfort in doing of it: fo must we endeavour

to do it with delight and joy; like as Christ speakes of Himselfe, Iohn. 4.34. My meat is to do the will of him that sent me, and finish Gen. 21.12 his works. And it must not be grievous in Abrahams sight for the Child and the Bond-woman to be turned out of doores. Sowe must not think it enough to do good duties, but also looke that we have speciall delight in doing of them; as David professes, Pal. 119.16.

I will delight my selfe in thy statutes; &c. And Psal. 4.7. Then hast put gladnesse in my beart, more then in the time when their corne and their wine increased. But now this is our sinne, that though in many things we are content to obey God, and to do his will, yet we do it with so little delight or spirituall joy, with such irksomnesse, tediouslesse, and unwilling nesse, that we endanger all the grace of our

Ezek. 3.14 well-doing. In this case it fares with us, as it did with Ezekiel, who faith of himselfe, that he went in the bitternesse and heat of his Spirit. So, though we are contented to go; that is to do as God wills, yet it is with that repining and backwardnes, that we

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Againe, The Angels with earnest nesse and intentivenesse do the will of God they do not freeze in their businesse; but bend all their strength about it. So Daniel, 9.21. fayes, The Augel came Swiftly flying unto me: fo must we do the will of God, not coldly and idly, but with all our intention and power; yea, this should also move us, in that this is the commandement of the Lord, Thou Shalt love the Lord with all thy heart, with all thy foule, and with all thy might. Thus much also David confesses, Pfal. 119.4. Thou hast commanded us to keepe thy precepts diligently. Many indeed do the will of God in fnew, but coldly, loofly, lafily, with dead affections, there is no life in their obedience, nor Spirit in their prayers, how then can they think that God will accept of them. He that strikes upon a little Violl, and would know whether it be found or not, hearkens to the found; for if it give but a dull found, if the tinging be not shrill, he knowes that there is some crack or flaw in it: So it is with us in our obedience, when we give but a dead found, be not shrill, full of Spirit and life; and when good duties come but flack and coldly from us, certainly we have fome dangerous crack and flaw within us, against which we must pray and feeke for reformation.

Fiftly, They do the will of God with confrancy and continuance; not at one time, and neglect it at an other, but they are alwayes ready

Sound Violl-

Deut. 6.

and ferviceable. So must we be ready to do at all times, and in all places, as David prayes, Pfal. 119.33. Teach me, O Lord, the way of thy flatutes, and I feall keep it unto the end So P(al. 44, 18, the Church professes, Our beart is not surved backe, neither have our Steps declined from thy way. And Luke. 1. 74. It is faid we should ferve him all the dayes of our lafe in bolineffe and righteonfneffe; Indeed, for a fit or a spirt we can be content to do so, heare the Word, and frame our felves to some good courses, but to walk on in a constant course, and do the will of God as well at one time as another, this is hard; for commonly men do by their Religion, as great men do by their Retainers, on Feast dayes, they come up, Retainers, and are all put in filks and velvets, commar ded to attend : but as foon as the Feaft is past, they are fent to the countrey again, to floven it as they did before. Even so do we in our courses of Religion, when a great day comes, a Communion-day, or fuch like; then we get on all our devotion, we are ready to do some service unto God, we feem to trim up our affections, and to attend with the best as live the life of the righteous; but as foon as that time is over, by and by we be gone: Lord who heares of us, till there be the like occafion: this is one of our corruptions that we must pray against.

Sixtly, Angels doe the well of God wholly : in integrity, not in one part and neglect another: but do as it is faid of the man who had the Inkehorne, Ezek. 9. 11. Lord I have done at thou haft commanded me. So must not we make a conscience of some things, and leave the rest undone, but do all so farre as trailty will permit, For all his wayes were before me ( faith holy David ) and in another place. Then fall I not benfhamed, when I have a regard unto all thy pf. 19.22.

Commandements

Here wee are to take notice of the common course of the world, for there is no body so vile and wicked, but is content to do some part of the will of God. But when it comes to any strait or narrow fearch to let algo, and submit our will to Gods will in all things; here is that hard tryall which makes us flie off. Tharach could be contented to do one part of the will of God, to let the people go; but to keep backe the women and children : at last he would let all the people go, but not the cartell therefore Mofer tels him, we well not leave to much as a hoofe behinde. The Lord will have all or nothing. So let us fay in our strivings against sinne, not a hoofe must be left behinde, not a sinne,

Pf,1 . 9.6.

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Pf.1 . 9.6.

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Here some may object; how can we come to be softrict as to Object. turch projectes, Our bears we nee swined backs, newhor belle ob Lanswer, we must endeavour and strive, though we cannot Ans.

come to perfection of obedience; yet fuch a resolution must be set up to do all, being humbled and sorie that we can do no better. Againe, we may and must do this, to abstaine from grosse sinnes which dull the conscience, and dead it in time: and then for the other frailties accompanying our life; we shall finde God a merciful Father (upon our confession) pardoning and passing by all our infirmities, when we endeavour truly to do his

will, as here we pray ; Thy will be done in earth even as it is in

Coders e lecunto trim ap our affections studito attend with the best as live the life of the right cous; but as foon as first time is over, by

Heaven.

bixily, a xngris coe the real of free wholly; in integrate, not in one

Reines were fluit are tall are bearing me to

Puc VI c: Lord who leaves of us, all there he is like ne-



SEC DESE



Clay corting frague delle Break

# IV. PETITION.

Give us this day our daily



Herein before I come to the Petition I must first speake formewhat of the order. Having in the three former Petitions, prayed for the glory of God; we are here taught to pray for our owne good, that God would give us all things needfull for this life : by which order

of the Petitions, our Saviour : Christ would teach us two or an exceptable define and independent

1 To order.

2 To maderate our cure in the things of this life.

For the first, couching the ordering of our care, for things of shis life. Religion doth not exclude all care for our felves but To order onely to bring it in due order, that we may go the right way to our care. speed. First, caring for those things which belong unto the Lord, then afterwards providing for fuch as belong unto our felves. We anay feeke our daily Bread, but we must feeke it in due order, we may notifetke it before Gods glory, Gods Kingdome, Gods will: but first the one, and then the other. Questionlesse, the thinking of our daily Bread is not unlawfull; yea, every thing belonging to this temporary life may be look'd after: but first Gods glory must weigh downeall, as Christs countell is Match 6, 22, First feeks she Kingdome of God and her rightenuline fir and all other things Soul be administred wate you. So Christ faith to Martha, Luke, 10. 40. One thing is needfull, God must have the first stace. We road that Abrahams servant, when there was meat set before him, would servant.

not eat till be had done his Mafters bu ineffe, which he came for ; and when he had once disparehed that, then the Text faith, He distense and drinke. So must we do in the bufinesse we come for, concerning the glory of God, the Kingdome of God, &c. When we have done that, we may reft with the better conscience, and looke unto our felves for our daily bread, and ordinary comforts of this life

But the world are quite contrary, they begin with the care of themselves, their owne delights, case, and pleasures; and then it any overplus remaine, or have any frate time, they can be content to looke out a little for the glory of God. But you fee our Saviour Christ would here rectific our thoughts, and order our care

in thefe things.

Secondly, To moderate our care; that we do not defire our daily To mode- bread in any fort raphly, but onely with subordination to the best things to farre forth as may fland with the glory of God the Kingrate our care. dome of Christ, and the doing of his will; and so farre forth as Water to

these temporary things may be a furtherance and a helpe time to those better things. As a man wanting water to drive a Mill, mult not too greedily open too many Springs and Sluces, for feare of glutting and damming it up : So must it be with our wants in this world; for an over-haftie defire and indeavour to fariffle them, may quickly drowne up our care for spirituall graces, not caring what becomes of the glory of God, fo we may enjoy our bale contentments. Wherefore our Saviour (hewes that the care of these earthly things must be with subordination to Gods

COLORA STOIL SHOW WELL OW TO

Another point to be considered, is, why we first pray for our Whywee . daily bread, and afterwards for the pardon of our finnes? for in all reason, one should thinke that the pardoning of our sinnes, being most necessary, should be first, and then the other? I answer, there are two reasons of it. .. it's entre some some some

of finnes. First, Christ condescended herein to our weakenesse, and would orgciously first dispatch us afour wordly care and feare of wants, that baving earthly things supplied me might have the more lessing to attend and be better prepared for the beavenly. Because many times we are . To disturbed and incumbred about earthly things, that we have litthe care for heavenly thoughts, which in that efface be unwelcome Funtous, baving but bad entertainment, 10 w garaviol amendate

pray for daily bread before re-

a Mill.

million

Reaf.

As the Woman of Semeric that was for trobled about the Fountaine water, Ioba. A. 10: as the could hardly hearken to conceive of the water of life which Christ spake of. And as the children of Israel hearkened not unto Moses, by reason of the anguish of their spirits, so it is with us in our troubled thoughts for the things of this life. Wherefore our Lord having arregard to this our weakenesse, would first rid us of the care of these earthly things, that we might with the more care and attention, apply our

felves to heavenly.

A second reason is, That by experience of the smaller things, we might climbe up to the hope of greater. For at first, men be not eafily perswaded of the Remission of sinnes, and high Mysteries of eternall happinesse, but must be brought to it by steps and degrees. Therefore our Saviour worketh upon us in this place with a fecret wisdome, that by finding God to be good unto us in food and raiment, the things of this life, we might learne to rest and relie upon him for a better life to come : for it is a fure thing, that he who will not trust unto God for meat and drink, and such like, will not trust him for the falvation of his foule; and he that thinkes that God will stand with him for a piece of bread, will never believe that God will give him pardon of his finnes, and heavenly glory: Christ therefore would have us beginne at the smaller, that finding the Lord favourable and friendly in these lesfer things, we may be drawne to conceive, that he will be as gracioufly inclined in greater matters. As a manthat would try a vef- veffelt fell; first he puts water into it, and such meane liquor; and then treed. if it hold water vvell, he is the more bold to trust it with Wine or Rofafolis, and the like. So when vve finde God to be good unto us in the meaner things of this life, this makes us the more bold to relie and rest upon him for greater things belonging to eternall falvation.

Now to come to the Petition it felfe, therein are divers particulars to be confidered.

I What it is we pray for (Bread.)

2 Of whom wee aske it? (Of God) Lord doe thou give it, meaning it God do not give it, we shall never have it.

3. By what right? (Of Free-gift) we do not deserve it, but pray, do thou give it us good Lord.

4 What

one of the much as is fufficient to fullaine us for a day.

and whose Bread we profor? (Our owne) not bread of

Por how long time? (For our felves and others.)

(Give within day our daily Bread.) Concerning the first thing we ask, Bread; herein we are to consider,

The Extent of the Terme,

First, for the Extension of the Terme : by Bread our Saviour Christ doth not meane, that God should give us bare bread and nothing elfe. But by bread he meanes all things elfe, as needfull to mans life as bread is, fo that whatfoever is comfortable and helpfull to the life of man, is here covered under the name of bread, as we fee 2 Sam. 9.7. David faid to Mephibofbeth, and thou fhalt cate brend continually at my table; therby meaning all things concurring to the comforts of this life. So Ifa. 4. 1. We will eate our owne bread, and weare our owne garments, &c. That is, live of our own provifion, get all things needfull for this life. So that by bread here (as in many places of Scripture ) our Saviour Christ means all manner of comforts of this life. For we know that many have bread, yet if they have not other good bleffings of God, houses and harbour. fire and water, fleep, health, and reft, they may for all that perills : therefore when we pray for bread, we pray that the Lord will give us what foever is needfull to fultaine our weake and fraile life in this world.

And for the Limitation, we know that bread is a necessary and a needfull thing. It is not a frivolous thing of superfluity, that we may well want, but a most necessary thing: wherein our Saviour Christ hath here so bounded our desires to guide them to needfull things onely, Bread, or that which is as needfull as Bread: so that if we once go beyond the compasse and reach of bread, if we desire a thing that is not needfull, a superfluous thing to nourish vanity and pride, then we may not expect that the Lord will give us that thing which we pray for; because, being not bread, it is out of the compasse of the Lords grant: of which the Lord complaines, Pid. 78.18. of his people. And they tempted

God

God in their heart, by requiring meate for their lufts. So lames 4.2. Ho tels us why Christians aske and have not: To aske and have not. because ye mike umisse, to spend upon your tusts,&c. so that our Saviour Christ by limiting us to Bread alone teacheth us to aske onely things needfull at the aand of God.

But why doth the Lord here mention Bread onely, and nothing Objett.

but Bread?

I answer, this is to teach us that if God give us nothing but Infw. Bread only, yet we must be contented: If God give more, we must be more thankfull, but if the Lord abridge our dyet, and bring it to bread onely, that is, fo much as will maintaine life and foule together, (as we fay) yet we must be contented, because we have as much as we pray for So Incobs practife and prayer was, Gen. 28,20 And will give me bread to eate and cloathes to put on; as the Apostle Wills us, I Tim. 6. 8. When we have food & raiment, let us therewith be concented, all joyning here with Christs precept for our direction.

Secondly, wee aske it of God, Lord doe thou give us our Bread,

wherein we are to take notice of two things.

I Of our duty, that wee facke for Bread no where, but at the bands of God.

3 Of our weaknesse and frailty, that have nothing of our selves, but

what God gives m.

Concerning the first, wee have many examples in Scripture to teach us to lift up our eyes and hearts to heaven in prayer, looking for nothing elfe-where that belongs to the comforts of this life. For faith David, Plal. 1 36.25. It is he which giveth food to all fleft. So Pfal. 145.15. The eyes of all maire upon thece and then givest them meat in due season: Thus all good things are to be sought for from God. What a wretchednesse is then amongst men of this world, and grievous finne, when they have any ficknesse, lamenesse, strange diseases, or unlooks for accidents, they doe not feeke to God for their daily Bread, or mitigation of those things by prayer, or humbling themselves before God : but runne to Sorcerers, and Wirches, and unlawfull meanes, as though the divell were more mercifull then God, or Hell more ready to afford them I Chron. comfort then Heaven: O the end of fuch is fearefull, as that of Sanl, whom the Lord is faid to have killed, because hee asked councell at a familiar spirit. Some other examples there bee to this purpose, but I passe them. But the summe is; as wee

must beg all good things from God, so learne we, though the Lord doe not by and by give us, yet to tarry his leifure, and not to repine or murmur at any thing. Moreover, we must alwaies acknowledge, that all the bread we have, (though our cup doe overflow) comes from God, we have no bit of bread, nor the least comfort we have but all comes from him unto us; as David confesses, Plat. 23.5. Thou dost prepare a table before me; and againe, He filleth the bungry Toule with goodne fe. Thus as all Rivers come from the Sea, and in all Countries discharge themselves into the Sea againe: So all bleffings come from God, and must returne to him againe, with

Rivers Sea Running

thankes and acknowledgement.

In the next place, we are to take notice of our owne weakeneffe and frailty, that we are not able to supply one bit of bread unto our felves, with all our wit, wifedome, skill and cunning prayers, and labour, unlesse God do give it. The divell perswaded our first Parents, by disobeying the Lord God, that they should be as gods; but now we may fee what goodly gods we are, that we be not able to fupply one bit of bread unto our felves, with all our cunning and skill, unlesse God give it, and provide it out of the treasurie and rich store-house of his goodnesse and mercy. All I say is, to De pleni- fet out the flate and condition of the very best of us in this world. though we carry our felves never so high yet we are not able to put a bit of bread in our mouthes, unlesse God give it, for every bit we receive is of God, though we impute it to our owne industry

Queft.

and policy.

Here arifeth a question, Why me do pray for Bread, seeing the most of us have bread enough already in our store, and houses. To which I answer, there are two things to be considered in bread

I The substance or quantity of Bread.

2 The vertue and power thereof.

Whichthe Scripture termes the staffe of Bread : as Ifa. 2, 1, He threatens to breake the staffe of Bread. Now though we have the substance, yet if we have not the staffe of bread with the power. we are never the better, for without Gods bleffing, there will be no more feeding and nourishing in it, then of a very stone, yea, as good take a mouthfull of gravell, as a mouthfull of bread without Gods bleffing upon it; otherwise wrath attends it, as Pfal. 1 36.15 it is faid, fo He gave them their defire, but withall he fent leanenes into their foules, and so though we have bread, yet we

See for this.

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muft

must pray God to blesse it unto us, or elfe we shal be never the better for it. This is a point which most of the world know not, they think that if they have bread in their houses, & tables, al is safe they need not to pray to God for bread. But if we would confider that all thefe things come to nothing, unlesse the Lord afford, a bleffing unto them and breath upon them with fweetneffe from his mouth. this would make us do our duty, and pray heartily unto God to

bleffe our bread, and to give it.

Thirdly, by what right we demand our bread? we do not challenge it of duty, or right, but pray that God would give it of his free goodneffe and grace: fo that herein we professe our own finfullnesse and guiltines to be fuch, in regard of fin, that we be not worthy of one drop of drinke, or bit of bread, nor can by any meanes procure is to our felves. For every day by our fins we forfeit al we have to God: dispossesses of all right and title to that, or the least and meanest bleffings of this life; therfore unlesse God do give it, and release us of the forfeit, and admit us into favour, we be but intruders upon his bleffings, which teacheth us two things.

First, that seeing we be worthy of nothing, we therfore acknowledge the Lords goodnesse and mercy in it: that we have great and many bleffings (who yet if we have a bit of bread, injoy more then we deferve, and a great deale more then we can challenge) be not therefore forgetfull of this bleffing, but confesse from whence it comes: with good Iacob, Gen. 32.10. I am not worthy of the least of all thy mercies So David, 2 Sam. 7 8. Who am I,O Lord God, and what is my house that then hast brought me hitherto: Thus must we doe

confidering our great unworthinesse.

If we be not worthy of a piece of bread, then much lefle of the joyes of Heaven: for if we cannot deferve our bread at the hands of God, much leffe can we be able to deferve everlasting life.

The Papifts thinke they can deferve with their works, and fo make themselves worthy of heavenly glory, God not giving it as agift, but as their just wages and hire, But our Saviour Christ Thewes that God doth give us our daily bread freely; yea, and therfore shewes that God doth much more freely give us Heaven: as Rom 6.22 But the gift of God is eternall life through Iefus Christ our Lord Away therefore with the Pride of the Papilts that dare challenge Heaven as a due.

Fourthly, how much Bread we pray for ? (Daily Bread) fo much onely

Shippes.

onely as may be fufficient, we doe not pray for an excessive quanrity of bread, but we pray to the Lord to give us fo much as is needfull fit to fultaine our weake and finfull nature. The children of Hrael defired meate for their luft, not their hunger : and when they had it, injoyed it not, but the wrath of God came upon them. therefore we must take notice of this, and learne to moderate our defires to defire onely fo much as is fufficient for use, and no more, as Iacob does, Gen. 28.20. If then wilt be with me and keepe me in the way that I shall go, and wilt give me bread to eate & rayment to put on; So Agur, Pro. 30. 8. Remove far from me vanity and lies, give me nesiber poverty nor riches ; Feede me with food convenient for me, Thus there must be a holy moderation of these things. Chryle-Rome faith well, Shipper that be lightly burdened, eafily paffe through the Seas, and are many times without dangers, but they that be overladen, are ready to finke upon every florme. So it is when men moderate themselves in things of this life, they passe through this life with leffe danger: are the fitter and more contented to goe home to their heavenly country. But when they over-lade the ship of their bodies, taking in more then they can carry:injoy more then they can tell how to dispose of, they are ready to finke, and to cast away all their precious Merchandize. Therfore let us pray to God to give us fufficient bread and no more.

O the corruptions of our life, what excelle is now crept into this world? men are not content with great matters, but must abound even to exceed others, nay, we never ceafe till we have wrested all out of other mens hands, got all the money out of their purses, all the goods in their houses: but take heed of this:

Low Med low Meddowes or Marshes, when they come to be over-flowne. dowes o- and the water to stand in them, breed nothing but Frogges ter-flown, and Toades, that continually creepe and annoy them. So it is with our hearts, howfoever otherwife fruitfull and capable of fome goodnesse, yet if once they come to bee over-slowne with coverous defires, and grow muddy and miry. as flanding pooles. they will breed nothing but frogges and filthy lulls, finnes that croke & cry to amoy & terrificus, Now because by Bread (as you have heard) we understand all things needfull for the fustentation of this life, we must learne also not onely to refraine our dyer, but to keepe a moderation in all things appertaining to this life, & hold our felves close to good order and temperate sobriety that

that our delires be not like a fea which hath no bounds nor bortome. Efan (though a prophane man) could fay, Thave enough my brother but our corruption is otherwise; we cannot be conferred with any measure, whatloever we have is not sufficient : Nay though we have enough yet still we defire more and more, we can never be filled. The Lord complaines of this, Mar. 3. Wee be unto them that fagne boufe to boufe, &c. And Hab. 2.5. He paints out a proud man that never keepeth at home, who inlargeth his defire as Hell, and is as death and cannot be fatisfied, but gathereth unto himselfe all Nations. So Saint Basil intreating of a covetous man, faith. That he never ceafeth day nor night, nothing fatisfieth him, no bounds containe him, but takes hold of all, and turnes all into it felfe as fwift Rivers arifing from fmall beginnings, by little and little, Svul exceetingly increase, till at length, with force and violence they not Rivers. onely breake over their banks, but beare downe what foever they meet with So it is with the covetons men sec. But we must learne to expresse this affection in our selves, and pray to God for an orderly moderation in all things. One faith well, That a covetons man is Covetous like a Mole, digging and labouring, when all that he bath digged, be man. gets upon his shoulders: So what soever fuch men have got, it lies heavy upon their conscience, purs them in paine, and becomes a heavy load for them to carry unto the Throne of Judgement. And as Mice besmeared with bird lime creepe up and downe, ga- Mice. thering a great deale of dust and filth, or rather fit matter to burne: and fo! ighting on any fit occasion are undone by their owne doings, fo it is with a number of men in this world, they fcratch and fcrape, and when all is done, it is but ftickes and ffrawes which they gather, to increase the fire of their owne condemnation everlastingly.

There is yet one thing more to be considered in this matter, a point worthy the noting, That whereas we pray for a quantity of Bread, yet we doe not determine how much. Wedoe not fay, Lord give us fo much and fo much bread, to teach us all to leave the Indenting particulars to the Lord, we pray to be contented with that which He in his wifedome doth determine. A than may indent with a friend, as the man in the Gospell: Lend me five loaves: but none of us may indent with God, but referre all to his affignation. and appointment. As a man making challenge to a field, yet is contented to referre the matter to friends, and stand to their a-

ward so much the rather, if they be just and wife, how much more

ought we to submit all unto God?

The fift thing is, Whose bread we pray for? Our owne bread, not the bread of others, but we pray to God to give us our own bread. No wour own bread is that we have faithfully and honefuly laboured for in our Calling, well got by lawfull meanes, and no more. This is that which the Lord promiseth as a blessing unto his people, Pfal. 128, 2. That they shall eate the labour of their hands. Thus the Apostle, 2 Thess. 12. commands every one to vvork vvith quietnesse, and eate their owne bread; so that there are two kinds of Bread unlawfull.

1 The bread of idlenesse.

2 The bread of the fatherle ffe, and wickedne ffe.

The first is, when a man hath no Calling, no imployment, no bufinesset o do, but is idle, mispending his time, and is carelesse of himfelse, this man doth not care his owne bread, because he doth no-

thing to make it his own, &c.

Secondly, the Bread of wickednesse and of the Fatherlesse, when a man doth by oppression, deceit, cosenage, and such like, eate up the Bread of others, yea bread of the Fatherlesse, and of the poore, and of the honest; this also is none of his own bread, and so cannot be eaten with peace of conscience; therefore let us looke to eate of our owne.

Mat.4. Stones.

The divell came to Christ in his hunger, and would have had him turne stones into bread, he could not prevaile with Christ, but he doth with many men, Indeed when men get bread by unlawfull meanes, by lying, cozening, deceit, &c. then they not depending np. on Gods providence in lawfull meanes, do turne stones into bread. and take the divels counfell, not being ruled by God as they should. We read Ifa. 11.7. In that great change to be wrought under the Gospell; It is said (amongst other things), The Lyon Ball eate fram like the Oxe: Meaning, that then where that change is truly wrought, they shall be so farre from feeding and ravening upon others (as formerly) that they shall cate straw, be easily pleased, and brought to a better conformity, being contented with meane, and their owne things. So a man truely converted and brought into the Kingdome of Christ, will rather eate straw, feed meanely, be contented with what God allowes him, then by any unlawfull meanes come by his food. Thus

Thus you fee we pray for our owne Bread that we may provide bread orderly for our felves, and not live upon others, or use unlawfull meanes. The Poets fay, that Lolus gave Virges all his Offes. windes in a boxe, who when he was affeepe, thought it had beene gold, and fo opening the box, let out the winds, which had like to have loft all their lives and put them in danger of drowning. So many times it is when men will not be contented with their own; by doing wicked practifes, and performing unlawfull actions, they raile up stormes and tempelts against themselves, even many times to put their lives in danger. Therfore let us be contented with our ownethings.

Sixtly, For whom we do pray? For others as well as our selves; Give

word daily Bread) which word hath a double relation.

I Respectively to that which went before. 2 To the rest of the members of Christs body.

Which is first, we that have hallowed thy Name, we that defired thy Kingdome might come into our hearts; as that had care to doe thy will, Lord give me our daily Bread: So that this Petition is conditionall, as if he should say, Lord if we have done these things, then give us our daily Bread, then feed no, then Lord give no all things needfull for our life. But if we have done nothing for thee, then we dare not claime that thou shouldest doe anything for us, for howsoever thou haft promifed to dous good, yet we must feare thee, and first honour thy Name. As Pfal. 34.9. Feare the Lord, ye his Saints, for nothing is wanting to them that feare him. So that first we must obey and please him, ere vve may with boldnesse use the promises to our comfort: for with what face can we stand up and lay claime to Gods promises, when we have not performed the conditions and are not qualified like those parties and persons that the promifes were made unto? as Iebn faid to Ieboram, when he demanded, Jebu. Is it peace Jehu; what peace (said be) so long as the whoredomes of thy mother Jezabell and her witchcrafts are yet in great number? So may I fay, fo long as men dishonour God, have no care of his glory, love of his Kingdome, no defire to do his vvill, how do they looke to have their daily Bread, their peace, or things needfull for this

A second relation is, to the rest of the members of Christs body; and fo wee are taught to pray, not Lord give me; but, Lord give us our daily bread : So that a Christian man must not regard him-

felfe onely, but in a fellow-feeling of other mens miferies, he must pray for their wants as well as his owne. The covetous man had rather fay, Lord give me Bread, then give us Bread : but the true Christian, extends his care and love unto the whole body of Christ, whereof he himselfe is a member. As Abraham sitting in his tent doore, in the coole of the shadow, pittyed them which were travelling in the heate, and was ready to refresh them; fo it is with every true Christian, they are tender hearted and have a fympathy with others miseries. So we see in Nature, when the Sunne shines upon these inferiour bodies, if solid bodies when they reflect their beames they cast their light and heat upon other bodies that are nearest about them: but if they be empty and hallow bodies, fuch as have no folidity, they take all into themfelves, and reflect not: So it is in this case, they that be sound Christians, onely possessed with power of grace, they cannot hold any goodnesse to themselves but are ready to reflect it, and make others partakers of it: fo must our labour and care be: not be hollow and false, but fincere and true, affecting the good of others, as of our felves.

The last thing to be observed in this Petition, is, for how long time we pray for bread: But a day onely, (Give m this day our daily

Bread, ) of which there bee three Reasons,

First, To teach me to depend upon God from day to day; because we usually rest not in the present blessings of God upon us, but are ever casting and contriving for the time to come. Therefore our Saviour Christ setteth this downe to prevent our carking and caring for the things of this life: for if from day to day the Lord give us bread, we must be contented, and leave all the provision for future times unto the Lord, who gave his own people Bread, but for a day only, Exod. 16. That they might altogether depend upon Gods goodnesse and heavenly care from day to day. The little birds (as we all know ) when they have dined, know not where to sup, and when they are fed one day, they know not where to feed the next, and yet God porovides for them, and if God remember and favour them, much more may we rely upon his care and mercy towards us : perfwading our felves, that he who feeds us to day, will feed us to morrow this weeke next weeke, this yeere, next yeere, and fo for ever as we trust in Him.

Secondly, To reach me to live exceeding carefully, as if our last day

Sun shining.

L'ttle

were some: for our life is so uncertaine and hangs by such a stender threed, that we know not how soone it may be broken and gone, and therefore our Saviour Christ would have us live exceeding carefully and watchfully over our selves from day to day even to our last.

The people of Israel we know did eate the Passeover with their Exod, 12. loynes girded, as men ready to depart at a short warning, so must 11. we eate our dinners and suppers, as ready to depart and take leave Passeover of this world at all times or whensoever the Lord will have us.

Thirdly, That every day we may come to God in prayer: to be not a day from him, for it we made our fuites before men onely, we would attend their leafures, much more must we waite upon God: we may well thinke when the day is past, our pattent is expired, and our grant ended, till we have renewed it againe, so that every day (as we have said) we are taught to come to God in prayer, to renew our Pattents and grants of blessings, that God may extend his mercy unto us. For it is the corruption of the world, yea, of our cursed nature, that we would not come unto God once in a moneth, nay, not in a yeere, if meere necessity did not drive us. Therefore our Saviour Christ hath stinted this Perition to a day onely, that every day we may learne to sue unto God, to have communion with him, in begging the things of this life:

"that so we might be led the more happily unto those eternall."

better things of life everlasting; and so to be led by the use of these weake temporary refreshments, to the seed of life, which the Son of man doth give his Saints and servants, Some much shall serve for the fourth Pertition; come we now

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### V. PETITION.

And forgive us our debts, as we also forgive our debters.

Ur Saviour Christ (as we have seene) in the three first Petitions, teacheth us to beg those things tending unto the glory of God, and the meanes conducing unto the same: and in the three last, to begge for our selves good things tending both to the comfort

of this life, and of that to come : as the forgivenesse of sins, a sanctified and a holy life, assisted by the power of grace.

In the former Petition, we have heard on what conditions and how we ought to beg for the good things of this life, which as things necessary tend especially to the bodily preservation of health and life. Now here in this s. Petition, we come to the good of eternall life, and this is either the grace of Instification in this Petition, or the grace of Santtefication in the next, which vet is no further good, then as we apprehend and bring home the comfort of it. The world in their ignorance do usually say, Who will shew wany good? Meaning a good Leafe, Purchafe, or bargaine, not knowing any good beyond the good of this life: But there is a further good to be aimed at; for holy David proceeds and lookes up higher, faying, But Lord lift thou up the light of thy countenance upon us. Lord let me have the feeling of thy favour, and of the forgivenes of my fins, and grace to live well in thy favour, hating fin: and I shall joy in it as in my chiefest portion, So I say, after the good of this life, our daily Bread, we are here willed to pray for the good of a better life, pardon of our fins, and then grace and strength against them.

Pfal.4.

But before J come to the Petition, two questions must be an-

I Why there is but one Petition for earthly things, and two for beavenly, that is: (daily Bread) and in the other. First, Pardon for fins: Secondly, For graces against them.

2 Why this Petition is linked to the former, by a conjunctive particle (Give m this day our daily Bread) And forgive me our finnes. Which close conjunction we find not amongst the rest.

For the first Tanswer it is for two speciall reasons. First, Because the Lord would not have me too carefell for worldly things, but to be boly and heavenly minded, as much as may be, that we might be difcreet in our demands, and not dwell too long upon earthly things. It is the custome of the world, (who use to pray) not to care how long they continue their fuite for daily Bread, being pleafed to conclude all under that, as Hoft. 7.14. The Lord complaines, They affemble themselves for their Corne and Wine, the things that they onely thinke on and care for, fo as they could be contented contimually to pray for them. Wherein our Saviour Christ perceiving a naturall corruption in us, would therefore have us foone to have done with this thing, and by and by to addresse our selves to better, to feeke more pertinent matters, pardon of finne, falvation of our foules, strength and meanes to live holily, without which, all the rest would turne to nothing, though we had as much as Sea and Land could afford us: fo that as Birds which dippe into Birds dipthe Sea to get their food, fore up againe and quickly rife, least ping. they should dull their wings, and wet their feathers that they could not flye: So in our prayers, we must take heed that we doe not dive too deepe into the world, bringing our affections fo low, as we cannot mount and raise up our heavy hearts to the contemplation of those heavenly blessings and graces as the Lord would have us.

Numbers of men though they seeme likely in this world, yet are like the Lead and Plummets of a Clocke, that continually drive downe-ward, and had need still to be wound up. So it is with us in praying for spirituall blessings: we decline and draw downe-wards so much to the world, as we are heavy and dull in raising up our selves towards heaven. Let us then recover our selves, raise, and winde our hearts up, and our thoughts as high as heaven, to the love and meditation of heavenly things.

Plummer of a clock Creeping things leaping up.

In a Garden, you see when men have store of heavy mould, they mingle it with Chalke and Sand to make it high and lighter? To when our thoughts be heavy, earthly, and lumpish, our Saviour Christ would have us lift them up with the cogitation and thinking of better things. In the Law, things that crept upon all foure, were forbidden; yet if they had feet to leape up with all, they were judged to be cleane. Even so how soever some thoughts are about the things of this world, our Trades and businesse, yet if we have legges to leape up with, that we can raise our hearts to God, and better things, when we come to pray and prostrate our selves before God: it is not to be condemned, they may passe for cleane well enough.

But if they alwayes creepe on the ground, if never raifed higher then the earth, if no good thoughts of God, if no looking upward to better things, O then no doubt they were uncleane: not legally uncleane as the beafts were, but really uncleane in the fight of

God and of his holy Angels.

worldly affaires.

Secondly, To shew us, that our care must be twice so much for heavenly things as for earthly: we must have twice as much care of our foules, as of our bodies: begging oftner spirituall, then temporall things. In the Law, the waight of the Sanctuary was double to the common waight, which was to shew that the Lord must alwaies have double waight in matters that appertaine to his worship and the salvation of our soules: in all such things, double waight, double care, double indeavour: but how cleane contrary is it with the world, who lay all the bent of their care upon earthly things, and their indeavour for transitory things of this life; whereas we are taught by our great teacher, alway to overweigh our earthly cares with more heavenly meditations, that thus having quieted our consciences, we may the more safely goe about our

Againe, to the second question, I answer, this is annexed to the

former Petition, to fhew us two things,

Fifth, the pardon of our fins is an necessary as our daily Bread: Therfore with praying for Bread, we are taught also to pray for pardon for our sinnes and offences. So that it is very necessary to have these two joyned together, that when soever we pray to God to put meate in our mouthes: we alwaies remember that there is more excellent things to be lookt after, then this temporary food:

Sanctuary waight,

Quellion answered.

Anfwer,

the

the pardon of fins, with hope of everlatting life in Heaven.

This is the reason why our blessed Saviour so closely joyned these together, that the thought of this temporary Bread might move us to defire the Bread of life, for which cause Christ would

bave thefetwo Peritions connected together.

The leves (badly mough in other things) fay well in this: A Childe woman takes two children to Nurse, the one is a very meane one, nurse, deformed, crooked, blinde, and not likely to live long; the other as goodly a child as may be beautifull, well-favoured, and like infinitely to out-livethe other. Now the foolish woman, who be-Howes all her care, diligence, and attendance upon the worst child, and never lookes unto the best, must needs be ignorant and very foolish in so bad a choyce, and so great a neglect.

So is it with us, we have taken two children to nurse, our body. and our fonle, they be the children, and the foule, we know is infinitely better then the body, more beautifull, & of langer continuance, and yet like the foolish nurse, we bestow all our care, labour, and paines about the worst, we care all for the body, care little for the foule, which yet must live when the body shall die. But our bleffed Savions would have both children looks unto the body respected, the soule rensembred, whereforethe strictly connects and Joynes these two Petitions together.

Secondly, this Petition was fo connected to the former, to shewe That though God give m our daily Bread, yet if we have not pardon of our fins, all the Bread of the world can do us no good. For it is a fweet and most comfortable thing to the confrience, to be perswaded of Gods favour in the forgivenesse of fins. For if one have all the varicty of good things in this world, though his meate be Manna from heaven, Rayment as precious as Aurons Robes, his life as long archar of Merhulatem, his firength as Samplan, Beauty as Abfaton : Glory, Wisdome, and Riches, like Salomon, yet if he have not this Petition granted him, which Christ here speakes of, The parden of bis fur, all is loft, all is nothing worth, yearn terrour of confeience. all is displeasing and uncomfortable.

-10 For unith Christ, Mar. 16:26. What hall it profe a man to winne guid prothe whole world, and loofe his foule, or what ransome shall a man deft Regigive for his foule? This question Terrution demands : What will all amalinethy dainty diffes av alle that, if they do but foed thee to the fire of Hell? Gebennan Therefore remember to fay Lard give me daily Bread, but O Give pafeats

Answer.

Tower condemned mon. the alfo pardon my fine ; for unleffe I have a feeling fenfe of the fayour, and hope of heaven, all things else are nothing unto me. We know that condemned men in the Tower, who have goodly lodging, lie well, great attendance, yet have poore, or no comfort in all this; when they daily expect to be brought forth to execution, Even fo it is with all the magnificencie and glory of this world, there is no comfort in any part thereof, without the forgivenesse of our fins one must goe to hell. The rich Glutton (we read) when he was in Hell, howfoever he possessed all things in this life, and was glorious in estimation and riches, yet afterwards they profited him nothing, may, they were the greater corrafive unto him, as he had formerly joyed and flowed therein : who found by wofull experience, that one drop of Christs blood, one dramme of the forgivenesse of sinnes, would have done him more good, then all his wealth and fore of money Let us then all pray with David, Plat 46. Tall mense away fram thy prefence, and take not thy boly Spirit from me, give me, with daily bread forgivene (sof fins, and homfoever shou deale with me in the things of this world yet let me have the comfort of the falvation of my foule.

Hitherto of the entrance into the Petition and the questions touching the fame in the Perition it felfe, three things are to be con-Byree thefer was Perillons to cther.

fidered.

sword A Confession, or bofulare of the inting side vibrosed

To no 20 A Request out of the head of the wood of the Debends in I.

sie de l'en all'ine frea l'orine monde can do men og conditiono In the confession three things are to be observed of us four the

Cols fav of in the foreign of in debtal to flanguing for the fee ve-

That we be all fallen into this deht. In agonit boardo more

mol 20 That me be not able to pay this debt. Thomy of me land

For then we would never pray to have this debt for given, if we Glory. Wildome and Riches, like Sulemon, verifice or the endys

Firth concerning the Confession, we acknowledge fin to be a The Con- debt. (for by debrs here are meant fins) as Christ in another place fellion, teacheth his Disciples, Luke 11.4. And forgive an our fine; So the debr we fpeake of is the debt of fine which for two causes is comthe whole world, and leafe its out what said adob and borney tell Keele

Because it rifeth after the manner of a debt ; for as a debt (as we know) arifeth apon the non-payment of money, and not performance of that which is due: fo because we have not tendred

unto

into the Lord that which is his due, nor payed him that fervice, love honour, obedience, see, that we ome him being mightily behind with him; Hence it is that we come to be mightily indebted unto the Lord, being fo farre in arrerages unto him, and so sin ari-

feth in the first place after the manner of a debt.

Secondly, it is compared to a debt, because it bindes us to a debt ; for as a debr bindes as either to payment or to punishment to content the party, or to goe to prison, so do our fins binde us either to content the Lord in his justice, or to undergoe eternall damnation: fo that there is but one of two wayes to escape judgement, either to content divine Julice, or to undergee punishment. And yet the debt of finne is a worse debt then any other, for it is not a money matter to be imprisoned for, but this casts him into Hell! for ever and ever. Indeed the Law hath beene ftricter, for a man that made not payment of his debt, was to be fold, his wife, his children, and all he had. Amongst the Paribians the Lawes were more cruell, for if the debt were not payed, every creditor was to take away fo much of his flesh, as the debt came unto, but these were courses barbarous and cruell. Now by the lawes we fee to be cast in prison is the punishment inflicted for a debt. But for the debt of finne, we shall not onely be cast into prison which is Hell, but there fuffer paines and torments, cateleffe and endleffe

Another thing is, that fin is not like a debt we owe in this world, for many a man, though nor able to pay his debt, or not able to pay the interest for the time, yet may devise some meanes to avoid and shift it off by a trick pretend danger in the way, or conscience in the businesse, or if all faile he may die, and then no body can compell him to pay the debt, but no man in the world can shift off the debt of sin.

First, because God is able to prove every debt that we owe him, he hath it in a booke, as lob speakes, Chap. 18.23. Mine impairie is sealed up as in a bage.

Secondly, we cannot fue for fuch a Protection as the power of Princes give in this world; there is nothing able to protect us from

the Lord,

There is no flying away: that will not helpe us neither, for we can flye no where from the Lord, though we flie into Hell: for faith the Prophet, Pfal. 139.7. Whither hall I get from thy friends.

vis, or whither thall I flie from thy prefence? If to Heaven, about are there, If to Hell, show are there also. If I take the wings of the morning and dwell in the attermost parts of the Sea, even there shall thy hand lead me. Sec.

Fourthly, Death cannot free us from the debt of fin, for how fe-

Peace lo-

ver.

Inne.

ever by death we are out of the Ulurers hand, yet we cannot escape out of the hands of God. Therefore let us make this use of it. Feme him (faith our Saviour) that when he bath killed the body, can cast both fonte and body into hell: fo that of all debrathe debt of fin is the most grievous, wherefore let us be carefull above all things, to avoid and get out of this debt. A man that loves quietnesse and peace, cannot abide to runne in debt. O! how carefull will be be to shunne it? he will live hardly and poorely, go thin, and live of his owne; fo must wee doe, if we love our owne peace and quier fafety, avoid this grievous debt of fin by all meanes. Especially, in age take heed we continue not in this wofull debt. But doe as a man doth when hee comes into an Inne, calls for no more then hee meanes to pay, for though he fee a great deale of good cheere before him in the house, yet he considers what his meanes and abilitie is, for other wife, if he never think of it, but cals in for all he fees without thought how to discharge it, when the reckoning comes, and hee not able to pay, it is shame unto him, besides the danger of imprisonment; so farethit with us, it is good to take up no more then we are able ropay for but how foever we fee a number of goodly things in this world, which may allure us, and fet our defires on fire, canfing expence of money yet let us take heed

all other.

The fecond thing in this Confession, is, That all men run into this debt of sin: yea, & very farre, for which we pray not, forgive us out debt, but forgive us our debts, because there are a great niber of the So that here is a plaine confession, that we are all sinners, and grievous sinners, even the best of us, for this is not a prayer for some of the worst, but for the holy Apostles, the Disciples of Christ, yea for the whole Church dispersed all the world over. So saith Jam. 3.2. In many things we fin all: & 1 lob. 2.2. Christ is said to be the propitiation for our sins, and not for ours onely, but for the sins of the whole world. And sob confessios, If he would contend with God, he could not answer him one of a thousand. So David prayes, Enter not into judge-

of being in debt: especially of this debt of sinne, the worst of

Job 9.7. Pfal. 143.

ment

ment with thy fervant. O Lard, for in the fight shall none that liveth be justified. Yea, and Salomon in his prayer, I King 8, 46, confesses. That there is no man who finneth notethus we fee that no man living is exempted from this debt of fine towal and now on sale sal

The use hereof is, to humble us before God in regard of this Vist. debt of fin, to confesse our own unworthinesse, and that the judgements of God on us for our fins are just, to fay therefore as the Church doth, I will beare the wrath of the Lord, because I have fin- Mica 7. 0.

ned against him &c.

Secondly to labour as much as may be to cleare this debt, which V/e 2. cannot be done by our selves, but by Christ Iesus, Therefore let us do for our foules, as Salemons countell is for our estates, If then bee Pro. 6.1.6 surety for thy neighbour deliver thy selfe as a Roe from the Hunter. So for us, let us never be quiet, for we shall never prosper (if we belong to God) untill we have reconciled our felves unto God by the mediation of Iefm Christ. Tilped gold in

If a man run into arrerages with the King, and every yeare the Arrerages Sheriffes and the Bayliffes come and straine upon the ground, to the drive away his cattell, impound them, disturbe his children and King. fervants, and endanger his person; no man that hath any wit in his head, but will feeke to ftay the matter, or compound for the debt, that he may live in peace. Now just this is our case, we all run into arrerages with the Lord, and that every moneth, every yeare, every weeke, every day, by one offence or other. So that in juflice which is ever ready, he may straine and imprison us: Oh then why do we not feeke to ftay the matter, and to take up the bufinesse with the Lord, to compose and settle it by our heavenly High-Prieft, lefus Christ and so walk on hereafter in holinesse and newnesse of life.

The third part of the Confession, is, That we are not able to pay this debt of our felves: for if we were able to fatisfie it, what needed we to pray to God to forgive it? which prayer is a plaine confession that we are notable to discharge it : we cannot say with the fervant in the Gofpell, Mafter, appeale thine anger, and Mat. 18. I will pay thee all. We be not able to pay halfe, nor a quarter; nay, 16. not any thing at all towards the fatisfaction of divine justice: fo all our fute is in this Petition, that the Lord would pardon and forgive it, seeing we are not able to discharge it our selves. The Papilts fay, though they cannot pay the whole debt of finne, yet they

they can pay a good part of it, and being a little help'd by Christ, they may easily discharge the whole, making up the rest with their own merits. But if we looke a little into the Point, we may easily see that no man living (save the Lord Jesus) is able to pay this debt of sin: (I prove it thus) No man can pay God with his own: But all the good that we have or can do, is the Lords owne, and none of ours,

therfore no man can pay the Lord with it.

The Proposition J prove by comparison: Suppose a steward owes an hundred pound unto his Master, and hath not a penny of his own; I demand now, whether the steward may lawfully pay his owne debts with his Masters money? It is out of question that he cannot. Now this is our case, all we have is but the Lards mony, none of our owne, as David confesses, I Chron. 29. 14. All things come of thee, and of thing owne have we given thee. So the Apostle, I Cor. 4.7. asks, What bast thou hast not received? and if thou hast received it, why basses thou, as though thou hads not received it? Therefore because all we have is the Lords, it is evident, that we cannot pay the Lord with it, because no man can pay a man with his own.

Secondly, we cannot pay one debt with another, for it is a Rule in Law, that if a man hath two debts due unto him, or (if you will) oweth two debts, by paying of one, he shall not cleare the other: now all that we do or can do is a due debt unto God, as Christ saith, When we have done all we can doe, we are but unprofitable servants. Now because we owe a double debt; first, the debt of sin, secondly, the debt of death; it is evident by performing the debt of death, we

cannot discharge the debt of sin.

Thirdly, every debt must be payed with currant money, as the Scripture saith, Gen. 23.16. Abraham payed for his sepulcibre 400, shekels of currant money amongst Merchants, such as want nothing of value nor waight. Now God knowes all our service wants waight when it comes to be waighed, for one cannot pay a debt with light and crak't Angels, or soothered gold. Nor can we satisfie the Lord with our counterfeit workes: for when they shall come into the exact ballance of his justice, they will all slike Balseshazzar) be found light: wanting of that integrity and worth which God requires: as it is, Isa. 46.6. All our righteoursesse is like a filthy cloth, so that it cannot make any currant paiment to Gods justice,

Argument against the Papists.

Reaf. I. Steward.

Reaf z

Rea . 2.

Fourthly, the dobt of fin is an infinite dobt : the Schoolemen prove Aquinas this; one fayes well, So much the greater is the fin, as is the perfon a- 1,2. Que. gainst whom it is committed ; but the person of God is infinite, so on Ad. that every fin committed against God is infinite, and we are guilty 7. of it. Now we know, Infinite fins cannot be taken away but by an in- Tamografinite all; became very reason will teach us, that the platter must be vim perceof the same extension with the fore, de. So he that is guilty of an toest perinfinite fault, must have an infinite act to remove it. No finite pow- fons cotra er can do this, no fumme of money can redeeme it, for then a man quem pecmight redeeme others as well as himselfe: but as I say, it must be cature no finite act, and so no man living can pay this debt of fin. Therefore, because no man living can pay it, hence ariseth our request, that we pray to God to forgive it of his free goodnesse and mercy. And fo we come to

## The second general Head

Of this Petition, which is the request: Forgive m our debts, &c. Wherein three things are to be confidered.

I The matter of the Request.

2 The extension of it.

3 The Time.

First, for the matter of the request: It is (as we see) forgivenesse of fine; we pray to God for mercy, nay, we do more, we doe altogether contesse that it is the Lords free goodnesse to release us from

the curfe that we have deferved: Here fee two things:

First, That we have all need of the forgivenesse of sinnes. We have not more need of our daily bread, then we need the pardon of our offences; wherefore we are taught every day to feeke it here by our Saviour: and the Propher David shewes, that the use of Gods mercy unto him should effect a seeking and drawing neere unto God in prayer, upon a fight of finne; therefore fhall e- Pfal. 32.6. very one that is godly, make his prayer unto thee in a time when thou mayeft bee found, &c. So that we have all great need to pray instantly and often for the forgivenesse of our fins, for if the Angels cry, Holy, boly holy unto the Lord, &c. Much more may finfull men who have their consciences loaden with offences, considering Gods infinite holinesse, and their owne vilenesse, cry unto

God, to passe by so much impurity in them, that their fins being forgiven, they may stand before him on better termes than before. Every man can easily finde that he had need of daily Bread; but not one of many that he had need of Gods merciful forgivenesse. If there were an Inquisition made into our hearts, who examines so narrowly as he should, for offending so great and good a God? we do indeed customarily say, Lordforgive mon fins, but where is the feeling, the compunction of spirit, the drawing to particulars, the secret examination of our sins, the judging of our selves, and such like? we have peradventure made some search into our consciences by reason of our sins, yet we are not wise to know our danger to humble our soules for our transgressions, to make up the breach betwirt God and our selves, to pray heartily for the forgivenesse of sins, with a feeling conscience and sense of the excellency of the same.

Secondly, in that we pray for forgivenesse of sins, this shewes, that The forgivenesse of sinnes is a most excellent and special mercy that all should leeke for. Because we be sinners, we must therefore be earnest and constant suiters to the throne of grace, that our sins may be remitted, released, and washed away in the bloud of session of the single comparison of the

example.

If a man had committed firch an offence that he could no otherwife escape death but by the Kings Pardon, he neither could, nor would be at rest, till by one meanes or other he had obtained the fame written and sealed too, which done, he would carie it home, lock it up safe, and many times look upon it with joy and comfort. This is the case of every one of us, by reason of our fins, we have committed flat Treason against the Lord, and thereby deserve ten thousand deaths. Now then, what must we do but sue for a pardon, appeale to the throne of Gods mercy for genting and obtaining thereof, be sure that it be sealed and confirmed by the bloud of sessage Christ and then lay it up sure, that we may often looke upon it to our eternall joy and comfort.

New that this is fo, appeares by two reasons: first, it is excel-

Pfal. 51.

zenfion.

lent, Beeaufe it is one of the greateft bleffings that God gives to any in this life: as Pfal, 32.1. Bleffed is be whofe wickedneffe it for osven. and whole since is covered: and Ifa. 22. vit, amongst other priviledges, this is reckoned up as a great one. The people that dwell therein hal have their iniquities for ginen freaking of the happinette of those that shall be joyned to the true Church. Yea, unlesse we have this, there is no Beaft, Dogge, Serpent, Toad, or any vile creature, but is infinitely better then we, for when they die, they go but to the earth, but we (without forgivenesse of fins ) to hell and

endlesse paines and torments.

Secondly, the greatest danger we stand in by the meanes of sin. thewes the excellency of it, for otherwise, not having our fins forgiven, the divell will deale by us as Luban did by Jacob, when he Laban, had escaped him, Laban did pursue and overtake him, learched all 1400b. his Stuffe, where if he had found any thing of his owne, he would have feized apon him, his goods, wives, and children, bringing all backe againe with him. So it is with us, without a release and prorection from the danger of our fins; the divell will purfue and feize upon us and all we have, looke into every corner of our lives, where if he can finde any thing of his owne in us, any fin unrepented, then will he seize upon us, and carrie us with him into Hell for ever.

Well then legifle the forgivenesse of fins is such an excellent and Quest.

needfult mercy, what is the reason that so few seek after it?

One reason is, The want of due consideration; because we never Answ. looke into our hearts, lives, and courses, never think how it stands Real. r. betwixt God and our foules; for this cause we think neither of our debt nor how to get out of it. The servant in the Gospell was found infinitely indebted unto his Master; but when did it appeare fo, as hee was convinced of it? when the debt-booke was Tearch't into, and particulars rip't open, then, and never till then. was he found to be to greatly indebted. So it is with us, we think all well enough till God come to reckon with us in particular, and fet our fins in order before us, as he speakes, P/al 50. and then this monftrons fight drives us to adue confideration of our world and wretched flate.

A fecond reafonts, A blinde and fooligh prefumptuous per [matien Reaf. 2. that God will flew in mercy, shough we doe not feeke it, and shough me take little or no paines for it. The greatest part of the world, as you

fee, live in their fins without repentance, never come upon their knees to the throne of grace, to aske pardon for them, what is the reason? because (as they say ) God is mercifull, a good man, and they may doe well enough, all is not fo ftrict as these Preachers would make as believe : But the truth is, if God be mercifull, it is to fuch as fecke it and repent for their fins, as Lam. 3.29. The Lord is good to them that truff in him, and to the foule that feeketh him. Thus if we feek for and prize mercy, we may have it; but if we feeke it not, and finde no want of it, nor pray earnestly for it, it is a fure figne we are yet in a miferable and naturall estate: that though there be an Ocean of Mercy in the Lord, not one drop shall run unto us; but one day fuch shall cry (like Dives) for a drop of such water, and shall not have it; nay, if we be cruell to deny mercy unto others, when we have received meroy our felves, we shall bee

fure to be punished for it also.

Thing, the Exsention.

The next thing in this Petition is the Extension of it, we pray to God to forgive all our fins, not any speciall troubling, weighty, filthy one, but for release of all whatfoever. A number of the world (according to the falle manner of their accounts) are only troubled for some one sin, that doth distresse and lie heavily upon them, having no remembrance of those sins which never stared them in the face. This was Indas case, he was pitiously perplexed for betraying of Christ but never thought of his coverous nesseand corrupted heart the fountaine whence this curfed fin was hate't, and bad root, So do most of us, strive perhaps and pray against some one fin that troubles us but we feldome enlarge our hearts to descend downe to particulars, that our fecret faults, wantonneffe, lufts, coverousnes. and the like, may be forgiven: as the holy Prophet by his example Pa 10, 13 teacheth us; Who can under fand his faults? cleanfe me from my fecret fins.

The third thing is, The time of the Request: we see it must bee The time, our daily fuir unto God, as every day we pray for daily Bread; fo must we pray to God for the pardon of our fine. This is a speciall point, that every day we make attonement and reconciliation with God for our fins, because every day we renew our fins, and offend God, therefore we had need every day to tenew our fuits and prayers unto God. When Adam was fallen, the Text faith, God came to him in the coole of the day; the Lord would not let him Ocep in his fins, but came and awoke him, putting him in remembrance

brance of his fin. So in the Law, if a man were uncleane, yet uncleane. when the evening came, he must wash his cloathes, and so be reconciled accordingly. Even for though we be uncleane by reason of our fins, vet if we wash our selves by true teares of repentance, we shall be reconciled to God, and admitted into the Campe againe, This then may teach us, that how foever wee have our daily flips and fals; yet if we do every day labour to make our peace with God for the fins of the day, that we do not let them fun weekely, and monethly, and yearely, we may be fure to finde mercy at the hands of God.

Now there be diverse Reasons to moove us to this duty, and to

make us renew our prayers daily without omiffion,

First, Because we are very prone to forget our fins, nathing somer. Therefore it is good to remember them, the fooner, the better. A ASteward Steward who hath large reckonings, and but a fhort memory, hee must have the oftner reckonings, yea, every dayes account caltup & handw fo because we be forgerfull, and a number of fins do easily flip usy last show we must desire every day to make even with the Lord. The Apo-Ale counfels us, Epbel 4.26. Let not the Sunne goe downe upon your Sunne, wrath, If then the Sun must not goe downe upon our wrath, to ad wrath, monish us not to be mercileste, much more ought we to take heed that the Lords wrath goe not downe upon our fins, for want of our repentance.

Secondly, Because the fresher sense of sinnes is at the fust; for by deferring repentance, it takes away the sense of sir, as the memory thereof. Wounds (we know) bleed most when they bee Wounds fresh, then they do most feelingly affect us : let one have a bruise Bruise, or ftraine, commonly the greatest sense and paine is at the first but Straine. afterwards time will allay, and mitigate, and fo flacke the flarpnelle of lenfe, as we shall nothing to much feelethe griefe of them. So it is with our fins, our greatest and quickest seafe of them is at the first, fo the fooner we feeke for reconciliation, the more casio will it be for us to obtaine mercy, and we will so much the more; cagerly defire it.

Thirdly, Because, if every day we get our finnes discharged, we shall bave the leffe to do whe we came to die. Therfore it is good not to fuffer them to run on, but take them in pieces betimes when they are committed, and repent of them. As a man that would carry home a great tree, if he divide it, and break it in a number of small pieces, A Tree.

he may then with cafe at feverall times carrie it away. So if we'do with the great bulke and body of our fins, divide them every day apart, and make our prayers for the daily remission of them, then shall we have the leffe to do when we come to die. Wherefore as fine increase so let us every day seeke reconciliation, that we bring no after-reckonings to God : for enough are those every day by if we do every day labour to make our asylolmods

Fourthly, Bocanfe the fooner me repent of them, the fooner we fall be quier, and have peace and reft; for follong as the conscience is awake and not feared by fins unrepented of, there will be vexation in the heart, untill fins be confessed and pardoned, as in Davide case, Heroared, and had no rest, mutill be had made his peace with God. As when an Arme or a Bone is out of joynt, the sooner it is fet, the more case one shall have So it is with us whensoever we have sinned against God, the soule being out of joynt, the sooner we shall and cafe. Wounds (you know ) that are not by and by dreffed will undreffed. ranckle and fetter fo, as the cure of them will be much more diffi-

> cult and dangerous. Soit is with the vyounds of our fins, if they be long kept from fearching, opening and laying them before the Lord. Let us therefore prevent the mitchiefe which may follow our delayes making upon all occasions a continual and speedy attonement

with God.

The third generall part of this Petition is

## The Condition of the Same

We pray to God to forgive m, as me forgive others : yet this can-Part of the not be a cause of Gods forgivenesse but a condition onely: It can be no cause, for as the Schoolemen fay, Pinits and in finitum nulla oft proportio: There is no proportion of the Finite to the Infinite thing. And so no reason, because we forgive our Brethren some fmall matter, that God should forgive us the infinite debe we owe. Therefore no cause burg condition ob its: Very reason will reachus this, that it is in the power of the given to preferibe upon what condition he will give his gift; as Chrift faith to Peter, John 3.2.8. Unleffe I maft thee, thou Balt mat be cleane; As if hee had faid, I am content that thou have part with me in my kingdome and #

Pfal. 32.4. Arme Leg.

Wounds

Petition.

and glory, but yet there is a condition annexed: Except I walk thee, except thou obey me, submit thy felfe unto me, thou mayest not have it. So Goddid give unto Paul the lives of all that were with him in the Asip, yet it was conditionall, Except thefe abide in the Ac. 17.2 ship, ye cannot be safe. And so must we be contented to rest upon 31. the meanes which God hath appointed: and be willing to performe such conditions as he enjoynes unto us. But the wickednesse of the world, & corruption of men, that willingly wil not come to any conditions with God, but will have the bleffing without the condition : like the kinfman of Ruch, he would have had the land, Ruch but when he heard the condition, that he must have Ruth to wife, he refused the bargaine. So the rich man in the Gofpell would Rich man. have had eternall life, but when he heard the condition, that he made leave all and follow Christ in a poore estate, he would not meddle with it, but went away forrowfult. So it is with the world still. and fo it is with most men, they would have the bleffing, they would have life everlatting, forgivenesse of fins, and the like, but they will none of the condition, to forgive the offences of others, But let us remember; if we looke to enjoy the Lords bleffings, we must come to his conditions; we may not have them upon what terines we will, but be contented to accept of them on what manner the Lord will give them us.

Now the Conditions that the Lord gives us are

First, Bafe so be done : For the Lord doth not fay, man must content me for his fins, let me have fo many teares, fo much forrow Bake. from thee proportionable to the offences : fpend as many dayes in my fervice, as thou halt from in the fervice of fin. But what faith her Forgive forgive, be ready and forgive others, and thou thalt ever finde me more ready to forgive thee. So that it is an easie condition which the Lord preferibes. O we might think it abundantly well with my if we were able to purchase so excellent a mercy as the forgivenesse of this arany rate what foever: yea, though we bought it with a great deale of paines and transitory goods, yea life it felfe, but the Lord lets it come at an easier rate, at such a poore price, that it is wonderfull he imposeth no more upon us, than to forgive others & This flewes his goodnesse, love, and mercy, and all to make us confesse the greatnesse of the same. As Naamans fervant a King, s. faid unto his Mafter, If the Prophet had commanded thee a greater 12. thing mould stehow not have done it for thy health? But now, only to Naamans

wash and bee cleane, what a thing is this? So the Lord may fay, had hee prescribed us any difficult, and hard matter for the remission of our fins, would we not have beene glad of it? But now when he hath imposed so case a task upon us as to forgive others,

what shall be faid unto us if we neglect it?

to our telves.

Secondly, It is a condition profitable to our selves, of no pro-Profitable fir to the Lord at all; what doth hee gaine by our forgiving of our brethren? but all the profit redounds unto our felves, both because wee shall bee the more gentle and fitted unto goodnesse: and many times by this meanes we shall have the more favour and love, by winning many unto us in love and kindenesse: God causing us to find from others, as they receive from us: so gaining fome, whom neither fharpneffe, threatnings, nor forrowes could reconcile. Looke into the story of the Aramites. 2 King. 6,22. When the King of Israel (having them in his power) would have killed them; no, (faith Elista) fet bread and water before them, that they may cat and drinke, and goe to their Mafter, by which occasion the bands of the Aramites (as it is faid) came no more into the land of Ifrael to annoy it: fo great profit came by this kindeneffe and goodneffe: 10 will it turne altogether to our profit and benefit, if we can practice this duty in forgiving of others.

Thirdly, It is a condition which doth much further and helpe us in Helpefull, the expellation and hope of bleffings look's for. For if we who be but men, that have but a drop of mercy, can forgive our brethren, we may well thinke, that the Lord who is the Ocean and full Sea of

graces, must and will be more ready to forgive us. When we fee the Sun shine upona wall, we easily conceive that it shines more Sunshibrightly and gloriously within his owne Orbe. So we finding so ning on much mercy in our felves to forgive our brethren, may cafily cona wall. ceive that there is much more mercy in the Lord to forgive us because he is the very Fountaine of all that mercy and forgivenesse

we shew to others.

Thus as the bleffing is conditionall, fo must wee performe the condition, if we hope for Gods favour, met ont-the action was a last

Here comes a question to be answered, why of all other duties doth the Lord prescribe this condition unto m ?

Because by all meanes he would nourish and preserve love as monest us as much as may be: for whereas by the taint and corrup-

tion

tion of fin, we are ready to fall afunder by infinite quarrells and jarres, and fo to pull in pieces and rent the fweet bonds of brotherly fociety, wherein the divell hath played his part by bringing into the world division and diffention amongst us; the Lord in his love feeks to unite and draw us into one; therefore(of all conditions) imposing this of love upon us: that if the love of God doe us good, we may be pleas'd to do good one to another. By this golden chaine he feeks to link and tie the whole world together: therfore we should by all meanes shun anger and matter of offence. Christians should be like roots well growen, which though many Roots. times they be divided and parted, yet by and by they doe thur fo close, that no body can fee the seame where the rent was, or the division. So among Christians, how soever it cannot be but in this frailty of life, contentions and jarres will fall out amongst us, yet must we shut againe so close, yea claspe one another so fast, as no body may perceive who hath offended.

Now in the Condition it felfe we may confider two things.

I The Duty, which is, To forgive our debtors.

3 The Quality, Wee must forgive them as God forgives w.

By Debtors, first are meant fuch as have sinned and offended against us a for by debtors our Saviour Christ doth not meane fuch The dury, as owe us a money-debt; for a man may crave torgivenesse of God, and yet require a money-debt of his brother. Indeed, in case of miserable extremity, when a man is infusficient and cast behind hand by inevitable meanes, then a man is bound to forgive a monydebt : for the Prophet (1/a, 8, 2, ) amongst other fine upbraids the people with this as a maine great one : Ye will require all your labours as debts: but out of this case of extremity, with a safe conscience we may ask a money-debt. For, so when one of the Prophets loft his Axe; bee cryed out it was but borrowed : inferring that it must be restored : and Elifaincreafed the womans . Kin. 6:4 oyle to pay debts with, And the Apolle bids us owe nothing to any man but love : to which I may add, that by Salomon it is made a note of the weicked to borrow and not to pay againe. So that it is cleare, by debeors our Saviour Christ meanes fuch as ate indebted to us in the debt of fin, whom were must forgive as the Lord forgives us; as the Apostle exhorts, Coloff, Chap. 3. verfe 11,12, Put on tender mercy, kindene ffe, &cc. forbearing one another,

duty.;

Gen.4.

13.

and forgiving one another, as God forgave us, which is the fecond thing.

Next, The quality of this duty, we would forgive others as God forlity of the

First, (Godforgives us truly,) He dothnot make a shew of forgivenesse, and keepe our sins by him, to watch us a good turne, but truly (according to his love and mercy) forgiving and forgetting our fins : so must we forgive our brethren, and not make a thew of forgivenesse, keeping rancour and malice in our hearts, like Caine, who spake kindely to his brother, but when he had bim in the field, fell upon him, and killed him, Mar. 18,33. Except ye fargive from your hearts your brother, (faith our Saviour) you shall not be forgiven, So when we say, I will forgive, and do not, let us confider, would we have the Lord to deale to with us? confider, what a wofull case is this: for who can answer one of a thousand? and who cannot but be terrified to think that God remembers all.

Secondly, God forgives us eafily without any great adoe. No fooner did David fay, I have finned, but Nathan told him, The Lord hath al-2 Sam. 1 3. fo put away thy fin, thou shalt not die. No fooner was he humbled at his Mafters feet, who owed the 1000. Talents, but the King releafed him, and so must we forgive our breehren, not stiffely standing upon our termes, but being gentle, and easily intreated, as we finde the Lord is unto us. But I appeale to common experience, how hardly we are drawne to this duty? there must be such intreaty, mediation, fuch going betweene parties as is wonderfull, and all

faire from the patterne here propounded unto us. 302 101 1000

Thirdly, God doth forgive us all our fins, not our fmaller, referving the greater, but generally all, and of all forts whatfoever they be. So much we do by our brethren, forgive them in al wherein they have offended in two must not keepe any fecret faults in fore, but palle by and forgive all, leffe and more. But fuch is the cufrome of the world, that generally they can bee content to fay, I would forgive, but the matter is fo great, concernes me fo neare, noucheth my good name, my reputation, that I cannot, But if we will be affired to be the children of our heavenly Father who shall inherit the promifes, we must breake custome with the world, and put on the spirit of meekenesse, patiently forbearing one another, as Christ himselfe hath taught us, Luke I 7.4. If feven timer a

3

a day he turneth unco thee, and fay, is repensesh me, shou shall forgive him. If this move not, yet let us remember the many hainous sins, which God forgives us, and so be moved to forgive others.

Fourthly, God forgives in often, not once, but many times, though we fin from day to day, to morrow, and next day, yea, to our lives end. So mult we often and upon all occasions forgive one another. If thy brother offend daily, thou art bound daily to forgive him; not once or twice, but even to feventy times seven times.

Thus if we follow the example of Christ, questionlesse there will be a great deale of more love wrought is us, we shall have an assurance of Gods mercy towards us: and prepare a way into our selves, by preparing our hearts to performe these things: so

that with comfort we may pray on all occasions: And forgive us our debts, as mee also forgive our debtors. Now followes the fixt and last Petition.



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## VI. PETITION.

And lead us not into tentation, but deliver us from evill.



Fter prayer for our daily bread, we have beene taught to pray for the forgivenesse of our sinnes, which was to shew that without the pardon of our sinnes (through Gods favour and mercy) all the bread in the world is nothing worth. It is nothing to have all

the blessings of Sea and Land, therewith to perish in sin, and at last to be damned with the divell: therfore after prayer for our daily Bread, we are taught to seeke for pardon of our sins, reconcilia-

tion with God.

Now in this fixt Petition we are taught to go one step further, & to pray to God for the grace of Sanctification, that we may not onely have our finnes pardoned, but our spirits also awakened and strengthened to recover life and worke vivification, having power and vertue wrought to religious, so as we may no more fall into sinne, but that we may be kept by the power of God in all holy courses. This is that we pray for in this Petition, that as God hath freed us from our sinnes, so we may be freed from sinne hereafter; in summe, That we may not be led into tentation. But whereas there may seeme a connection of two Petitions in one, it may teach us two things.

First. That upon pardon of former sinnes, the Divell is alwayes ready to fasten new sinnes upon m. Therefore after pardon of our sins, we pray that we may be kept from more sinnes, as knowing the divell will be busic, not only not to let us alone so, but to seeke by all meanes to supplant and surprize us, as the Apostle speakes.

2 Cor. 11. 2. But I feare, left as the Serpent beguiled Eve through his Subtilty, fo your mindes might be corrupted, Sec. and D Pet. 5.8. Be fober ((aith he) and watch, for your adversary the divel as a roaring Lyon, walketh about, feeking whom he may devoures So that however we may relie upon the pardon of our former fins, yer the divell is ready still to thrust new fins upon us. As we know if a prisoner get out of prison, and make an escape, the Jaylor will not Prisoner let him go fo, but make Hue and Cry after him, raife the Coun- escaped. trey, lay all the Townes and wayes to take him, till at last he seize upon him, and bring him backe to the flinking Dungeon which he came from. So doth the divell deale by us when we have made an escap; got out of the prison-house of our owne fins, he will not let us go fo, but makes after us, layes all baits and gins to fee if possibly he can intrap us, that fo he may carrie us back to our former old courses to walke in the waies of darknesse. So we see the grievousnesse of fins, and daily tentations are inseparable companions in this life : for we shall never have our sins forgiven, but the divell will be ready to tempt us unto other fins, fo to lay a new load upon us.

Secondly, That to the grace of Instification, we must alwaies labour to joyne Santification: that is, we must not only labour to have our fins pardoned, but also mortified, and the power of them weakened, for by sin there be two things alwaies remaining.

The guitt of sinne, to the corruption of it.

The guilt of sinne, is a binding of us to the punishment (as I have said) by order of divine justice, which is taken away by the Lords merciful forgivenesse, but when the guilt is taken away, the corruption of sin remaineth, which is a wayward disposition of the soule, whereby it is wholy inclined unto evill, and unfit and unable for heavenly things. Now this is that we pray for, that Godwould not onely take the guilt of sin away, with the punishment and penalty due unto it; but the corruption of it also; this is our desire; others indeed are well enough content to have their sinnes pardoned, but to have them mortisted, restrained, weakned, and the power thereof abated and quite killed, but a few desire heartily. But we who know the danger and bitternesse of sinne, must pray also to have the soule sanctisted; the saculties rectified, and set in the same beauty that the Lord in the beginning

gavo

Arme or Leg bro. ken.

gave them: When a man bath broken an Arme or a Leg, fome fooles care no more but to be eased againe, so the Chyrurgion can give them formewhatto take away the ache, they go no further; but they who be wife, do not onely feek to have the paine flaked, but alfo to have the bone well fet againe, that by that meanes there be no blemish or disproportion to the rest of the body. So it is with a true Christian, he doth not onely defire to be rid of the paine of his fin, the aches of his foule, but to have the very corruption of it also healed and mortified in him. David conjoynes these two together, Pfal. 102,2:3, Bleffe she Lord, O my foule, and forget not all his benefits: who forgiveth all thine iniquities and bealeth all thy diseases. The like we have, Pfal, 51.9, 10. where he prayes, Hide thy face from my fins, and blot out all my iniquities, create in me a cleane beart, Q God; undrenem aright spirit in me. Thus after Justification, he prayes for Sanctification, which also must be our care through the course of our life. So much of the connexion.

The Petition it felfe hath two Branches in it.

-QI We pray that we may not be tempted unto fin. 25 61 vistor and light

2 That though we be tempted, yet we may not yeeld unto it.

Now there be two kindes of Temptations observable, which we are subject to in the course of our lives.

Oftrials and tentations to fin.

2 Offickneffe und difenfeis entitle over ad areat mit ve tol, best

Tentation is any present provocation or inclination to sin, which is a bait laid by the divell, or our owne flesh against us. When we pray therefore not to be led into tentation, we pray that we may not have any provocation or inticement to sin, that may overcome or intrap us, in leading us from that love, duty, and obedience we owe unto the Lord: so that the words in this first part of the Petition, containe two principall things.

A Confession.

would not onely take the guilt of fin away, w. Haupa Renienment

First, in that we pray not to be led into tentation; Here is a elose consession that our sinnes deserve it, that the Lord may justly leave us unto the will and power of temptation; as it is said of the Grusiles, Roma. 24. Wherefore also God gave them up to their hearts suffer, to do things unseemedy. So 2 Thess. 2.11. It is said, because they went on in the love of darknesse; and received not the love of the truth, that they might be saved; for this cause God should send them

But deliver us from exill

them firong delution, that they should believe a lye. So that God in his just juggement gives us up toour finnes, making one unre the punishment of an other, This the Lord thewes planely in the parable of the Vineyard Elay 3 6 For a than that batha Vineyard Vineyard as long as it beares well he will fence it; weed it, and hedge it that no hurt come unto it, but if it grow barren and yeeld him no profit. then he causes the hedge to be throwne downe, pulls away the wall, and lets in Hogges, Swine, and Vermine to devouge it. So doth God order and deale in the bunnette of our foules, to long as we bring forth branches flourishing and worthy the fruit of the Goffeell, fo long we are fenced and rendred, well cared for of God. But when we grow barren bring forth bryars and weeds, then all our labour is loft and although the Lord doth not let in Hogges, and 3 wine, yet doth the sivel and all the power of darkenede come in upon us, and blinges and hardens us more and more; by reason that we have abused the gifts and graces which the Lord

first bestowed upon us.

The fecond pare of this confession is. That we are exceeding mane to yeeld unto temptatson: Wherfore we acknowledge that the Lord in justice may give us up to the temptations of the divell for which caule we pray that we might not be tempted, because we find such infirmity in our felves, that if we be tempted, (a thouland to one) we shall yeeld to the temptation; for the corruption of manie like unto dry finder, ready to kindle and take fire with every litle foarke. So ready are we to be carryed away with every little der. remptation; wherfore our Saviour Christ wills his disciples to pray, That they enter not into comptation, as knowing how techle & Math. 16. weake they were to refilt it. Men know not the mielyes, if they do 41. not know this, how ready and prone they be to lay hold on every tentation; it is good for every man to be jealous of himfelf, it one had a body of gunpowder, how carefull would be be not to come neere the fire, affaid of every little spark, even to knowing our Gunpow-owne proclivity to sinne, how ready every spark (that is, every der, temptation ) is to take hold upon us, we ought to be the more carefull by all meanes to flie away from the occasion of it. O how ready are we to brag and vaunt of our frength, that all the divers in hell thall not be able to corrupt us, and thus many times affociate our felves with Drunkards, Swearers and uncleane persons. Little do their men know themselves and their owne corruption.

Candle

that they be so apt to take fire, and ready to yeeld to temptation. And albeit they escape away with life as lacel did, yet many times they goe away halting, and carry a wound and fcarre with them to their dying day. As let a man stick a Candle to a stone on a wall, wall, though the Candle doe not burne through it, yet it will leave athrewd fmutch behinde it forling the wall, to as it will not easily be wiped out. Thus it is with temptations, though they do not all the milchiefe they would and might doe, they will yet be fure to

leave an impression of filth and staines behinde them.

The second part of this first Branch of the Petition is, The request, that seeing we are so prone to yeeld unto temptations, we pray that God would not leave us unto our felves, or give us over to them, but that we may be kept by his power and mercy, not onely from finne, but from all the occasions of it: which thewes, if we would keepe our felves from finne, we must shunne the temperations, baites and provocations thereunto, or elle not avoiding the occasion, we shall never avoid the sinhe it selfe, confidering the proclivity of our nature unto it. Can a man (faith Salomen ) take fire in his bosome, and not be burnt, goe upon coales, and not finge his feete, entertaine many finnes, and not be faulty? It is impossible. Peter (as we know) was as bold, and (in thew) as well ferred as any man; but when he came unto the high Pricks Half, and was thrust in amongst that wicked crew, he thought in was good policy to fay as they faid, doe as they did, and so most mamefully denyed his Mafter: but on the other fide, good lefeph (as we read) was not onely carefull to avoide the finne, but the occasion of it, when he was inticed by his lewd Miltris : he hearkened not unto her to lye with her, he durit not tarry in her company. So that herein confifts the wildome of a Christian, to avoid all the occasions and provocations unto sinne. When the Lord determined to cause the floud of waters to cease from off the face of the earth: It is faid he stopped the fountaines of the deepe and thut the windowes of heaven. So because there be certaine flouds of finne in us, we must stop the fountaines below, and the windowes above : all the oceations and provocations leading unto it, that we may avoide the torrent and over-flowing thereof Chryfoftome fayes well, It is an eafier matter to avond the occasion, then when the occasion is offered, to avoyd the sinne. In easier thing for a bird to flie by a [nare, then when shee is intangled with

Floud seafing. it to escape out of the danger, and avoid it. Thus must the wisdome of the Lord reach us wisdome to avoide the occasion, as the finne it felte.

But from bence arifeth a great queffion : Hom can the Lorabe faid Quef. to lead we into temptation feeing Saint lames fayes. That God comptetb lam. 1. 13.

no man to finne

I Answer, It is one thing to lead a man into temptation and another Ans. thing to tempt. To lead a man into temptation, is, to permit a man to be tempted, to give way to the tempter, and this God doth in justice. For Saint Paul layes, God gave the Gentiles up to their owne lufts : and by the Same Apostle it is said he fent upon others frong delutions : yet doth not God tempt a man to finne, but the divell onely, and his owne concupilcence, but God(in his Iultice) first gives way to the temptation, as is plaine by that place, a Kin. 22. 20. Where God is brought in asking this question : Who Shall entice Abab to goe downe to battell, and fall at Ramoth Gilead? and to upon the offer of an evill spirit, to performe this office. God fayes, Goe, thou falt entice him, and shalt also prevaile, So that though God tempt no man to linne, yet no man is tempted, but the Lord is the chiefe orderer and guider of the temptation. As when a man fets a Dogge upon a Beare; It is the Dogge that flies upon the Beare, and lugges him and puls him ; but it is the man Dogge, that fets the Dogge upon him, and guides and over-rules him in Bearc. all that he doth. So is it in temptation, it is the divell and our owne flesh which tempt us to sinne, but it is God in his Justice, that directs, over-rules, fuffers the temptation to ebbe and flow, goe on and off, at his owne will and good pleasure, of which there be two lifes.

First, seeing God can leade us into tentation, that is, seeing all Use 1. power of tentation is in his hand, this must make us fearefull to displease him, who can turne the Divell, Men, Angels, our owne corruptions loofe upon us, and fet our felves against our felves. Pilate thought to firike feare into Christ with this ; Knoweft thou not that I have power to crucifie thee, and have power to loafe 10h. 19.10 thee? O but much more ought this to strike terrour upon us, that the Lord who is Omnipotent, bath power to free us from tentarion; and when he pleases also, to set all the world against us, upon

us, to torment us. Secondly, feeing that all power of temptations is in the bands Ufe 2

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Argu.

of God : from hence arifeth the comfort of a Christian , that the Divelt ( for all his malice ) cannot tempt us one jot further, then the Lord will permit him, for his malice is both limited and re-Rrained at the Lards good will and bleature : elle how live we, seed we, prother we, escape we in dangerous tentations? but that our God doth over-rule all his malice and power; and make a hedge about us, as we lee in Tob. Otherwife he hath malice and sower enough to overrushe and dell roy as all fuddenly. To this bir Bofe, Saille Paul (Weetly Deakes, 1 Cor. 10.13. That God will not fuffer us to be tempted above that we be able, &c.

The fecond Branch of this Petition is, ( But deliver us from evill.) Branch of Whereby is meant the evill of fine not any bodily evill of wounds. the Petigrouples, differes, and the like, but the evill of finhe whereby God is provoked and offended : being to called evill, name, &c. by an excellency or excelle; because of all cuits, it is the greatest evill, in this world, to have an evill conscience, to be of a lewd life, Awearer, drunkard, uncleane person, &c. this is the greatest evill above poverty, licknesse; blindhesse, lamenesse, or any worldly losse, what dever though most of the world do not thinke to. Demand of them what is the greatest evill in the world? some will fav. a wicked wife, fome the lofte of dearest friends, some want of Beath, inother and the like, forme one thing, and forme another, as their ignorance and fancy leades them : but the truth is, we fee the greatelt evill is the evilt of finne : Which I thus prove.

That would needs be the greatest evil which seperateth in from the ertatelt good

Gold lethe greateff food . and finne feperatet aman from God; Ifa 59.2.

Therefore sinne must needs be the greatest evill of all others.

For Heither poverty, licknesse, blindnesse, lamenesse, nor any af-Michion of it felfe ) leperates from God : nay they being fanctified. draw us neerer to God to know him better, and trul more in him. 25 Zeph 1. 12. I will alfo leave in the midft of thee an afflicted & poore people and they multirust in me. Therefore of all evills, the evill of limbers the greatest feeing it deprives us of the greatest good, of self and the forest freezen, and brings to communion with the divell and his angels, to hell torments for ever. Wee the how West and tooke on when Christ was removed

wccping.

from

from her fight, Ob (fayes the) They have taken away my Lord, and I know not where they have laid him : So is every true Christian discouraged, having lost the tense of communion with Christ: when he apprehendeth how his fins have raifed up a partition wall betwixt God and him, this of all forrowes is the greatest: Nay, in this case, nothing can comfort untill the Sun shine againe, untill the Sonne of Righteousnesse discover himselfe some way to the foule by fome beames of his favour : as the Churches experience was in that dolefull eftate, Lam. 1. 16. For thefe things I weepe, mine eye, mine eye, runneth downe with water, because the Comforter that should relieve my soule, is far from mee, &c. So is it with every fin-ficke foule, untill they have found and recovered Gods favour loft.

The use of this is, that seeing of all evills, sinne is the greatest, Use 1. we must learne so to esteeme and account of it. What a world is it to see, how men will complaine of worldly evills, poverty, tooth-ach, head-ach, and fuch like, and never complaine of our fins whereby the foule is made a stranger unto God and we repu-

ted as enemies unto him.

Another use may be to admonish us that our greatest care must zile 2. be to avoyde fin : we fee how carefull we be to avoyde fire and water, hunger and thirst, nakednesse and wants, how much more should we study to five from sin: seeing if all the evills of the world were compacted in one, they are not able to be so great an evill as the evill of fin, which as Saint Angustine saves, is sweete, Angust. but the death bitter, which attends it in the bottome. The people, Hom 42. I Sam. 14. faw hony drop, and yet ( though they were extreme I Sam. 14. hungry) no body durst taste it, because of the curse; so howsever we fee the bony of this world drops pleafures of fin, yet it is not Honey best to talle them, because of the curse and bitter fruit of fin. When dropping. Porters are hyred to carry a load, they use first to feele and poise it Porters, with their hands, to fee if they be able to undergoe it, for if it be too heavy, they will not meddle with it. So should we doe before we meddle with fin, consider the burden and weight of it, waigh the danger and punishment, that so finding it of all evills the greatest, we may flye and shunne it.

3 To be contented then to endure patiently the evill of punishment, Ufe 3. that wee may escape the evill of sinne; seeing GOD of his infinite wisedome inflicts the one, that wee may be freed from

Leffer evil . Chyrurgion,

Chryfoft. Hom.al

Populum

Ethiop.

5.

the other: as one well fayes: A wife workeman, will undergoe the leffer evill to avoide the greater : as the Chyrurgion cuts of one member, left all the body should be infected: or as in a fire men will pull down three or foure houses to fave a whole Towne. So it must be our wildome, by enduring the leffer, to avoid the greater evill of fin ; for the evill of punishment, is not abfolutely and fimply an evill in it felfe, it indeed feemes evill to him that feeles it : but it is good in it felfe, as Iranem fpeakes; it is good in it felfe as being an act of Divine justice. Malum Pana: Iran.lib A evill in the punishment , Sed bonum est Institia Dei , good in recap.72.00 gard of Gods Inflice. But the evill of fin is absolutely and fimply evill in it felfe; because it is a direct aversion and turning away from him that is only good.

The fecond thing remarkeable in this last Branch of the Petition, is, to observe two or three things from hence that we defire to be

delivered from evill. First, Our owne inability, that we be not able to deliver our felves.

It is God that must deliver us and keepe us from all finne. So that in confession of our own frailty and weakenesse; we acknowledge all power to be of God which must deliver us from evill : yea, from this great evill of fin. So Peter shewes, That we are kept from 2 Pet. 1. 5. the power of God, through faith unto falvation. And Christ prayes for his disciples, That the Lord would keepe them from evill. So that it is God only who keepes us from evill: we are not able to

keepe our felves from the very least evilt. It hath beene a question, whether man can resist temptation by the power of Nature without grace, wherein some of the Schoolemen go on very fmoothly, fome worse and more harshly.

But the truth is that no man by the power of Nature (not affilted Anfw. by grace) is able to refift the least temptation. This, not only Saint Augustine, against the Pelagians, shewes by many strong reasons; but also very reason will confirme it. For,

No body can deny but that it is a good thing to refift any tentation

what foever. Argu.

But there is no good thing in us by N ature.

Therefore by N ature we cannot resist any tentation,

That there is no good thing in us by Nature; fee for proofe, 2 Cor. 3. 5. Where the Apostle shewes, we are not of our selves sufficient to thinke a good thought, and Christ tels us Iohn. 15.5.

Without me you can doe norbing: Wherefore we must defire still that God would deliver us by his Almighty power. A little childe, folong as he is led by the hand of the Mother, folong is he able to Child let walkeup and downe the house without burt, but if the Mother once let it goe, then it falls and breakes face or note, and fo cryes out. So it is with the children of God in this world, so long as he upholds and fultaines them by his grace, fo long doe they walke without hart and danger in the wayes of God. But let him never so little withdraw himselfe and his Grace, leave us to our selves, by and by we fall into great and grievous fins, wherof happily we are not healed many a yeare after. You fee what Davids confesfion is; I faid in my prosperity, I shall never be mooved: But thou bidst thy face, and I was troubled. Theelie have bond one

Secondly, This shewes it to be a great deliverance and worke of Gods goodnes and mercy to be kept from fin. It feemed a great deliverance, the escaping of bodily danger as Peter from the prison, Isophout of bondage , Daniel from the Lyons denne : but indeed the great deliverance is to be freed from fin, which the Angell pronounces as a great bleffing (fpeaking of the birth of Chrift) Math. Lar His name shall be called lefus, for he shall fave his people from their fins. So Pfal. 1 16.8. He cofesses this for a great mercy. For thon hast delivered my soule from death, mine eyes from cenres, and my feat from falling. This the people of God must especially pray tor, to be freed from the power of fin. But oh I the greatest part of this world have no care to be delivered from this greatest evill? So they may be delivered from trouble, danger, ficknesse, they think all is well with them; they are content to live and dye fo, yea to rot in their fins. As the children of Hedel cryed unto Mafes, Tolle Serpentes, to have the fiery Serpents remooved, being well enough pleased to retaine their fins, so they were rid of the Serpents. So doe the men of this world defire to be rid of the Serpents, worldly griefes and wants, annoyances, ficknesse, lamenes, unseasonable weather, and such like, but care not to be rid of sinne the greatest evill.

The third thing is an Interrogation, by way of demaund. What be the enils of fin, which we here pray to be delivered from?

I answer in generall, we pray to be delivered from all fin, for Thing. it comes in unreftrained : Lord deliver us from evill, that is, from Anf. all evill. So that we pray to bee delivered from every evill way,

A cheefe

relus

Fiery Ser-

Queft.

as David, Pfal, 119, 101. I have refrained my feet from every coil may, that I might keepe thy commandements. So the Apoftles Cor.7. , exhortacion is Les us cleanse our selves from all filshineffe of the flefb and foirit , perfecting fantification in the feare of the Lord Te is the common corruption of the world, that they bee carefull to avoide some fins and not others. Like Icheram, who tooke away the Images of Baal, and yet departed not from the fine Images of of Ieroboam, So it is with many of us, who can be contented to take away the Images of Bant, to bee affraid of iome groffe Bual. and grievous fins, fuch as Murther, Theft, high Treason, &c. and yet wee will continue in a number of other fins unrepented of. But we must five from all fin, as much as may be. If a A theefe Theefe have found one hole in a house, at that one hole, hee may carry out all the wealth and treasure of that house. So if the divell find but one hole in our hearts, one close fin we are addicted to at that one hole he will rob us, and carry out all our treasure. leave us never a good grace to ftand by us at the day of death,

Thus much in generall.

In parti-

Secondly, we pray particularly to be delivered from three wicked evils; First, From the evill of a wicked heart, because it is the fountaine that all our actions come from; for which cause the Apostles exhortation is, Heb. 3. 22. Breshren take heed, less there be in any of you an evill heart, so depart away from the thoing God. And the wise mans counsell is, Prev. 4. 23. Keepe thy heart with all diligence, for from thener cometh life. It a man would have good water about his house, he must especially look unto the clean-sing of his Springs, for though he cleanse his Pipes and Conduites, yet if his Springs bee soule and muddy, he is never the better. So because the heart is the Fountaine and Spring of all evill, we must especially looke to that.

The second kind of evils which we pray against, are, offensive wills, scandalous to our holy profession, such as do not onely bring disgrace upon our selves; but in some fort also cast disgrace upon the Lord himselfe. Which is contrary to that rule of the Apostle, i Cor. 10.32. Give no offence, neither to the Iewes, nor to the Gentiles, nor to the Church of God: even as I please all men in all things, &c. So Pantsaith, a Cor. 9. 13. For is were bester for me to dye then that any man sould make my rejoycing vaine; So it should be with us, rather to dye a thousand deaths then to loose our rejoycing

rejoycing, bring any dishonour unto God, or staine our holy

profession, and the Gospell. Or win men's benegoe that and any lo

Thirdly, We pray against the evill of our owne Nature, that is, against those sinnes we are most prone, and inclined to, for every one hath fome speciall sinne which haunts his nature above the rest. Now therefore we pray unto God that he would deliver and keepe us from the speciall fins which our nature is prone and inclined unto: As the Drunkard from his drunkenneffe, the Lyar from his deceit, the corrupt man from his unclearnesse, de. David be prayes ( to this purpole ) to be delsvered from his iniquitie. It is not an easie matter to keepe our selves from our owne finnes, fuch as our nature is most inclined unto, herein a man may make truest tryall of himselfe. And as this must be the continuall care of a Christian, so especially now when the bleffings of God lie before us, and we be ready to gather that which the good hand of God hath provided for us, O then pray unto God that we be kept from evill, from the evill of fin that he doe not take away his bleffings, or hide his countenance from us : as Moles was defired to cover the thining brightnesse of his face. But intreat we the Lord to come into his Vineyard, to enter upon his bleffings, and to injoy the fruit of our labours; and fo to guide us continually by the hand of his good providence : As we may not be led into tentation, but be delivered from evill. And that for these reasons.

I For thine is the Kingdome,

2 The Power.

review towar to God, and or hours and crave but when they ere, the rever foreground which is they

Amen.

Having thus spoken of the Petitions, which concerne both Gods glory, and our owne good: whereby Christ hath taught us to make our requests regular, whatsoever wee aske, demanding 1 Joh 5.4. reaccording to Gods will, with affurance to receive it : as we have it, I John. 5.4. He now at last brings us into a view of those reasons, whereby we may strengthen and backe our Petitions, that we may be affured not to loofe what we pray for. Seede as 

I If it be not good.

2 If the ground be naught.

For though the feed be good, yet if the ground be not anfwcrable, iwerable, it will come to nothing. But it is not fo with the feed of Prayer, for the ground that it is fowed in . is the cares and bofome of Gott. Therefore how foever it may perish in respect the feed is not good! yet it can never mifcarry! because the ground is good, but the Lord will make it prosper and returne with a bleffing and increase, of other y

Therefore letus hold our felves to the rule of Chrift, and then we need not doubt but to have a bleffing ; if we feeke for it, and be not wanting unto our felves, the Lord will not be wanting

unto us, as you have heard.

Now for the conclusion, it containes two things.

1 Certaine reasons to inforcethe Petitions, ada . 2001 0420

Thine is the Kingdome, Power, and Glory, lotte others want files 2 A reflection or reiterating of our defires, in the last word

Amen, which is as much as to fay, Lord, let it be fo.

First, for the reatons, wee must consider, why our Saviour Christ annexeth thefe, and doth propound Petitions without inforcing reasons? This was to show with what earnestnesse, and excellent fe rvent intention, wee must pray to God, not flightly and coldly' but prefling him with arguments, being ferious to obtaine what we pray for But how doe many of us pray, indeed it is with such deadnesse, and coldnesse; as if we did not greatly care whither our requests were granted or not. Now to correct and mend this fault, our Saviour shewes we must be serious and earnest in our fuits. David fayes, My voice came to God when I cryed, My voice came to God, and he beard me. Children be earnest when Children they crave, but when they cry, they are fo importunate, that they will have no nay, So we that be the Children of God, must not onely crave of God, but cry also, and be so importunate, that nothing can quiet us till we have our requests granted, and the bleffings we feeke for. This our Saviour shewes by the importunity of a friend fung at midnight, (an unfeafonable time) who beates, and

crying.

Queft.

Anfw.

Luke, 18. knockes, and calls, and will not reft untill he have the three loaves that he came for. As also by the widdowes importunity and prevailing with the unjust Judge : which shewes, that the greater and more it is, the more acceptable our Prayers are and the

likelier to speed.

Saint Paul wills us to frive by prayers with God; meaning, that as Iacob strove, wept, and wrastled with the Angell, and swerable, would

Gen-33.

would not let him goe without a bleffing ; So should we strive with God by prayer, in a holy reverence, and fay as he faid, Lord I will not let thee goe unleffe thou bleffe me , unleffe thou few mercy Hofb, 13.4 upon me; and grant me my defire; and then no doubt, keeping the right courfe which Christ hath fer downe, we shall prevaile with our God. But oh! how are we to feeke in this, how poorely come we forward in grace, as having no life in us? as though we suspected that God was not able to grant our requests? or else the immederate cares of this world chooke up our desires: or the foolish interposition of vaine thoughts, and wanton motions hinder our zeale and devotion. So that by our Saviours reason, we must learne to quicken our selves, to be more serious in our prayers, confidering God will haveit to, and delighteth in importunity, therefore shewing us undeniable reasons to incite us to pray.

Secondly, we must consider, what kind of reasons they be which Christ annexeth here? They be all reasons taken from without me, What and not one of them found within us : which was to shew, that kind of nothing of the world is within us, (no not in the very best of us ) reasons that might move or incline the Lord to shew mercy and favour they be. unto us : no fuch dignity or merit, whereby we may procure fayour or thinke to be heard and speed at the hands of God : seeing whatfoever inclines God to heare and pitty us, is wholly in himtelte, as David shewes in that prayer of the Church, Pf. 44. 4. Thon art my King, God, command deliverances for Iacob; through thee will we push downe our enemies, through thy Name will we tread them under that rife up against is. So Pfal. 143. 18. He begges quick-

ning from God for his Names (ake, &c. And Daniel, 18. (faith he)

We doe not present our supplications before thee for our owne righteonsnesses, but for thy great mercies.

So God himself by the Prophet speakes in another place : I doe 162 48. not these things unto you for your sakes, O house of Israell; but for my holy Names fake, &c. Thus when we would obtain any good thing from the Lord, we must learne to goe out of our selves, and to raise all the matter of our hope and speeding from the Lord, for his own fake, out of his meere goodnesse and mercy.

Thirdly, we are hence to consider with our selves, that the The res reasons be fit and foreible, whereby our Saviour Christ, fecretly sons are answers three doubts concerning prayer, which might be discou-forcible.

raging

Ifa 3.7.

. 3

racing impediments, to hinder us not to speed, when we pray,

First, when the party to whom we pray, bath no authority to grant it! This was feene when the mother of Zebedees fonnes came unto Christ, desiring a request of him, that her two sonnes might fit. the one at his night band, the other at his left hand, in his Kingdome : unto which Christs answer was ; first, in generall, Yee know not what wee aske, &c. and then he tels her, But to fit on my right hand and on my left is not mine to give, but it fall be given to them;

Math. 20. for whom it is prepared of my Father. Here the petitioned amiffe. in fuch fort as came meerely from affection and favour to her children, this is one impediment, fuing unto one who hath no autho-

rity to grant, at least in that thing.

Secondly, When shough the party hath authority, yet be hath not power and ability to doe it. As in that defolation of Indea, prophefied of, Ifa. 3. 7. Where some sould come and hang upon belplesse belpers: this answer (he shewes) they make. In that day shall he Iweare faying, I will not be an healer, for in my house is neither bread nor clothing, m he me not a ruler of the people. So Mat. 17.16. We read a complaint made unto Christ by a certaine man whose son being lunatike and brought to his Disciples, they could not cure : this is also a discouragement, if we doubt of the parties ability to helpe.

Thirdly, when though the party we come to hath both authority and ability, yet is unwilling to grant, as we fee in churlish N aball 1 Sam. 1 5. towards David, Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be? thefe be the three impediments which if they possesse one throughly with a prejudice, may hinder prayer: either not to be, or if done, yet not to speed. Now, our Saviour Christ removeth'all these shewing; I That the Lord bath authority

> to doe it, because the Kingdome is his. 2 The Lord hath ability, because his is the power.

3 Hath willingnesse to doe it, because all the glory and honour of it Ball bee his owne.

And thus by these three reasons, our Saviour hath cleered and removed all these rubbes in the way which might make us doubt

not to obtaine at the hands of God what we pray for.

Concerning the first reason, taken from Gods authority, (For Reaf. 1. thine is the Kingdome ) We observe, that The Soveraignty and free disposition of all things is in the hand of God: So as wee may well

ргау,

pray, Lord thou mayeft give in Henven, pardon of finnes, daily brend. all that we need and pray for, Because, thing is the Kingdome : thou Hall the free and intire Dominion of all things, and thou ( as Soveraighe Lord ) mailt dispose of them, and dispence them at theme owne will. So David faith, Thine, O Lord to great me ffe and power, and victory and praise : for all that is in Heaven, or in earth is thine : both riches and honour come of thee, and thou raignest over all, &c. I (or. 29, 17. All other things are tved to lawes and rules - a man in his family may not take the childrens bread and give it unto the dogs. Yea, a King that will rule in his own Kingdome, hath his power limited and confined of God; for it is mentioned as a note of an evill King, I Sam. 8. 14. That be foull take their fields and vineyards, and best Oline trees, and give them to his servants : But God hath ari Illimited power and unrestrained fo as he may dispose of all things at his pleasure: we may be therefore fure that we can aske for nothing which he hath not authority to give us.

Nay, this reason, if it be well weighed, hath'a further force in it, Namely, because the Kingdome to thine, So O Lord, it belongs unto thee, and is much for thine honour to give us all thefe bleffings and graces that we pray daily for. For we all know that it belongs unto a King to provide for the comfortable and good estate of his owne fubjects and fervants. And therfore Solomons kingdome and Salomons government amongst other things ) was fo renowned for this, be- provision. cause he did so royally and richly provide for his subjects, that silver was nothing worth in his dayes, So feeing God is our King, it belongs to his care, to furnish and store us with all graces needfulk Thus holy Davids practife was to fetch all his wants out of Gods Rore-house, as Pfal y 2, Hearken waro the voice of my cry my King, 8 9 111 and my God, for unto thee will I pray. The reason of this his dependance upon God, he shewes, Pfalm. 74. 12. For God is my King and and of old, working falontion in the midst of the earth. Thus allo it Is Gods honour to furnish his owne subjects and fervants, with

arctwo. Pirth, feeling the Kingdome is Gods, what foever the felfe of the thy effare be, though never to unworthy or wifit, be not distruct full, discouraged, do not dispaire, becapte the kingdomelathe Lords, that is. He hath the free and abfolute disposing of all, to distribate, and over away at his pleafate, anto whom he will and when he

all manner of bleflings and graces necessary. The tites belefy

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26.17.

will. Therefore pray ftill, be patient, and waite his leifure, for he will come to thy comfort in the best time.

ill come to the comfort in the belt time. Secondly, feeing the kingdome is the Lords, never grude ar U/c 2. the good estate of an other : because the Lord is onely wife, yea. infinite in wisdome to dispose of all things as he lik. Is it most

lamfall for me to do with mine owne as I lift? So let us be contented Math. 10. with his good will and pleasure, hee who hath least hath more then he deferveth : fee what Iacob faves, Gen, 22.10. I am not worthy of the least of thy mercies. So when old Eli was threatned with the destruction of his house, for the transgressions of his sonnes : his reply is. It is the Lord, let him doe what feemeth him good, And

1 Sam-2. David Pfal. 29.9 faith, I was sumbe, I opened not my month, because 18. thou did st it. e thim to his fer vant

The fecond reason is taken from The power of God; that is, the Arengthand abilit wto doe all whatfoever we pray for or need, is Gods. Earthly Kings many times want power, though they be willing to helpe their subjects and servants; as when the poore woman cryed out to the King of Ifraell (in a great diffreste of hun-

ger ) Helpe my Lord O King ! He answered : Seeing the Lord doth 3 King.6. not succour thee, how hall I helpe thee? Thus we many times want power, but there is no want of power and ability with God. feeing out of the rich store-house of his abundant plenty, he is able to supply what we stand in need of : As the Apostle speakes, Eph. \$. 20. Vnto him therefore that is able to doe exceeding abundantly. above all that we are able to aske or thinke, be all glory for ever, Thus it is a good thing for every man to be perswaded of this, that we can aske nothing at the hands of God, but he can give it. Where-

Math \$ 8, upon the Leper , and so the Centurion, both come to Christ with this Speech, Lord if thou wilt, thou canft make me cleane. And 2.

Peters Sea Cor. 9. 8. He facwes thus much, That Godis able to make all grace shound in them, &c. Peter (we read) fo long as he carried his eyes walking. to Christ, he was able to walke upon the waves of the Sea. But when he lookt away from Christ, and cast his eyes upon the

Windes, and Billowes, by and by he began to finke. So it is with A man on us in this world, as long as we can cast our care upon the power of a Tower God, fo long we may be upheld in all temperations and troubles : as a man flanding on the top of a high Tower, is fate fo long as he lookes up, but looking downewards, is ready to fall. So it is with us, when we do not looke vnto Heaven, but looke on feares

and

and other things downewards, we by and by are in danger of drowning. It is a good thing therefore ever to looke unto the power of God, confidering that what is impossible to man, is

peffible with God, with whom all things are possible.

The third reason is taken from the glory of God, For thine is Reas. 3. the Glary, for ever and ever. That is to fay, Lord it is thy glory and honour to doe thefe things that we pray for, and though not for our fakes, yet Lord doe it for thine owne honour and names fake, which is above all things a strong motive, there being nothing which more mooves, and prevailes with him, then his owne glory. The glory of God is as it were the eye of God, his tenderest part, yea, such a part as he will not have touched : as Isaiab speakes thereof, My glory will I not give to another, (faith the Lord) So though nothing in the world be in us, and wee have no merit, being to fall into the dust, yet this is fure that the Lord will thinke upon us, as David Speakes. Pfal, 40.17. But I am poore and needy, yet the Lord thinketh on me, &c. he will thinke on whatfoever concernes his owne glory and honour: Confider we then what a great mercy this is unto us, that the Lord hath lapt and foulded up our good in his glory. As the Tvie is fo wrapt about a Tvie. tree, that it cannot be fel'd, but we must fell the tree also : fo is the glory of God infolded and wrapt in our good, that they both goe together.

Thefe things confidered, let us strive in our prayer, with humbleneffe, confession, shame, importunitie, giving all to God, and emptying our felves of all good things in our felves. So Abraham speakes whoo God, I have presumed, that am but dust and ashes to Gen, is freak unto the Lord. So the Prophet, Ha. 40. 17. All Nations before him are as nothing, and they are counted to him le fe then nothing, and vanity. Thus must we come down all and be abashed in our owne fight, referring our selves in prayer to the good will of God, using

Grong Arguments, and much Patience in Humility.

### Amen. INV

This Last word containes a reflection, or inference of our defires. Some learned men take it for an affent of faith, but though in Politions and propolitions, it be fo, yet in prayer it is alwayes nfed

al Smen. used as a root of reflection, Amen, Good Lord let it hefo. Which The wes that there malt be great attention in our Prayers, the mind must be ferrously fixed upon that we speake for to the Lord, without straying and wandring thoughts. It is an opinion of the Papilts, that if a man have a generall intent to pray, it is no finne to entertaine wandring cogitations, to that a man may go on with beades and finish up the number of his dotish sayings for all his businesses. As they that having a journey to London, if they put themicives on the way, need never think on London; for every frep the horse takes, sets him forwards. But our Saviour Christ here shewes the flat contrary, that we must finish up our prayers, with the lame attention, earnestnesse, and fervency with which they were begun, all wandring thoughts being expelled: for lo long and no longer we pray, then our minde is clevated and lifted

Speech terning. up vnto the Lord

Tourney to Lendon.

240

Saint Angustine sayes wel to this purpose; who intends to speake to one in a serious matter, and then turnes his talke to another who will have a fuit to a Judge, begin to propose the matter, and then turne his speech to his friend standing by? who can suffer this? who can endure it? much more then when we come to GOD in prayer, ought we to have our thoughts fet, and mindes prepared to be attentive unto that which is faid : like Holy David : to be able to fay, My heart is fixed, O Lord, my heart

wfixed : awake my glory, &c. that we may not appeare before the Lord with flat, dead, heavy spirits, and wandering thoughts, but with ravished hearts and mindes, ferious thirty, earned, attentive, longing for the

things prayed for; that we may alwaics han gaiden and conclude our prayer comfortably sawo 100 at b. chack our everlatting rejoycing, our fever in Diave La Vice cood will of God, uling ilimuli ni 5505 Repre Arestes

Veni citan Domine Iefu.

Amen.

This Ish word cored to the inference of our de-fixes, Some learned men take it for an affent of faith, but though in Postions and propositions, it be so, yet in grayer it is alwayes ufed

# THE POORE PENITENT:

OR,
THE DOCTRINE OF
REPENTANCE.

As it was preached in diverse Sermons, by that reverend, learned, holy, painfull, and judicious Di-

vine, M. JOHN SMITH, late Minister of the Word of GOD at Clavering in Essex: and sometime Fellow of S. Iohns Colledge in Oxford. Published since his death for the Hungry.

Vprightnesse hath boldnesse.

ISAY 48.18.

O that thou hadft hearkened to my Commandements! then had thy peace beene as a River, and thy righteou fne se the waves of the Sea.

Thy (eed also had been as the sand, and the off-spring of thy bowels like the gravellihis Name should not have been cut off nor destroyed from before me.



LONDON,

Printed by George Miller for George Edwards, and are to be fold at his shop in Pauls Church-yard at the figne of the Greyhound. 1637.

THEFTOSTE

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Printed by George Park II. Towns House Colored to



#### To the Reader.

Hristian Reader, I send thee here the sowre and hitter Pill of Repentance, yet feare it not; for it comes not to kill, but to cure thee. It may bee hitter in the taste: but

take my word for it, it will be bealthfull in digestion. I know thou canstindure to sweat, purge, and toyle for the health of thy mortall body; why wilt thou not doe as much for the everlasting good of thy immortall soule? If thou be an Atherst, I leave thee in thy gall of bitternesse unto thy perdition (except thou repent:) but if a Christian, I pray thee remember what the Spirit of God sayes. Every one that bath this bope in him, purgeth himselfe even as he is pure. Are all things become new by Christ, and dost thou thinke to go to Heaven in the old rotten defiled rags of the first Adam? there being no change wrought in thee? Deceive not thy selfe, there is no remedie; if thou wilt not mourne for fin, thou shalt mourne for judgement, if thou wilt not bedtears here for thy offences, there is no remedy thou must of necessity weepe for ever in hell, where shall be (Saith our Saviour) Wailing and gnashing of teeth world without

#### To the Reader:

without end. Be not therefore (like Ephraim) a deceitfull Merchant: weigh things rightly in the ballance of the Sandinary: and remember (as God wishes of his people Israel) that thy chiefest wisdome is to remember these things: the misery of sinne; the happinesse of bolinesse, and thy latter end: which if thou neglectest, all thy other actions are and shall proope but meere foolishnesse in the hight of God. Vanquished by the importunity of afriend (in hope it might proove profitable for thy good) Igave way to the printing of this small Treatife; though (in regard of my owne weakenesse) I did not hope to live fo long as to review and publish it my selfe. Pardon therefore 1 intreat thee the wants and failings thereof; Feed on the honey; supply the rest with thine owne mounting more ample Meditations; and with the helpe of others of this nature; Vse it by Gods blessing as a poore belpe to lift thee up one step higher upon Iacobs ladder (which is the end I aimed at untill some other of more learning, piety, experience and wisdome erect for thy sake amore excellent fabricke upon this weake foundation, which hee heartily wishes:

Thy fervant in Christ Iesus,

JOHN SMITH



### TO THE CHRISTIAN by God allila RADER meetherefore

Entle Reader, I offer here unto thy view a Treatife of Repentance, which If I found in the study of the most worthy Author a little after his death;

written in an extraordinarie small rugged blotted copie: which fince that time with exceeding care and paines was thus fitted for the publike good; hoping that thou wilt take it in good part as it is, though the exact curious hand of the Author was not to perfect it, as he intended if he had lived a little longer. Iknow the diverse Bookes already extant upon this subject, might have discouraged me fo, as to have spared my paines herein; but that as diverse meates diversly cooked and dressed, fit best diversitie of Palates and queasie stomackes; So I hoped that perhaps the plaine and unusuall handling of this Treatife, might comfort, incourage, and stirre up some one or other, supplying from the store-house and fountaine of the everaboun-

#### To the Christian Reader.

abounding Spirit, somewhat not observed, or at least not thus cooked by any other. For which cause, and that the memory and paines of so learned, holy, and judicious a man of God, should not be altogether buried and forgot, it hath beene thus by Gods assistance published. Let meetherefore intreat thy charitable censure of what is done for Gods glory and thy good, for which, I promise some other way to strive how I may best shew my selfe,

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to, as to have fraged my pather assessed but the section of the three diverties and diverties of Palates and quantic from selections.

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rage, and filtre up tome one or other, supplying

Thine in the best bonds,

Jo. HART.



The rate of the Land

## A TREATISE OF REPENTANCE.

GALAT.3. 19,24.

Whereforethen serveth the Law? It was added because of transgressions, till the seed should come, to whom the Promise was made, and it was ordained by Angels in the hand of a Mediator.

Wherefore the Law was our Schoolemaster to bring us unto Christ, that we might be justified by faith.

Salvation given of God, there must bee two workes.

I Aworke of the Law.

That the Law may effectually worke upon us, and bring us unto that for which it was appointed of GOD, there spuft be

1 A knowledge of the Law. 2 An application of the Law.

Of the knowledge of the Law we have already spoken: now are we to intreat, How every man may apply it to himselfe, and so thereby both measure his owne courses, and curb his wicked life. For, even as the man Elista (2 King. 4.34) applied his body unto the Elista.

childs body, his eyes unto his eyes, his hands unto the childs hands, and his mouth unto the childs mouth &c. and then it appeared whar difference there was betwixt the childs cold body, which began to receive life from Elifhaes warme body : fo when a man thall apply the Law of God unto himselfe, unto his heart, he shall foone perceive what adamnable estate he is in, and how far short he comes of the meanes to avoid death and damnation. So then, the best course for every man is, to apply the Law of God unto himfelfe, and measure his owne actions by it; for, a man may have a great deale of knowledge of the Law of God, and yet be never the better for it, if he be not wife to apply the knowledge unto himselfe, and examine his own courses and life by it, for this will discover unto him all his spots and blemishes, and leave no corner of the foule unranfacked. Even as a workman comming to hew a peece of timber, he takes a line or a thred, and applies it unto it, by and by he fees where it is marked, or chawlked, or crooked, or ftraight, and fo proceeds in his work accordingly; fo let a man apply the straight threeds and lines of the Law of God unto himself, & by and by he will fee his own evill waies: where he performed too few duties, where he profecuted too much his owne will, and how there remaineth unto him a reward according to his evill or good actions. So then every Christian who taketh care to apply Christ unto himselfe, must not onely know the Law of God, but know how to apply the fame unto his owne foule and confcience: that the Law may affright, wound, and bring him under, both to a fense of fins present venome and bitternesse, as also to an unfained. and found totall harred thereof for the time to come. Now of the Law thus applied there is a double use;

I In the man Unregenerate.

2 In the man Regenerate,

In the unregenerate man there is a four ctold use thereof.

We 1. First, Is preves him generally what is since: for a man

First, It shares him generally what is some; for a man by his owne light of his eyes and reason, is not able to discover his difease unto himselfe, Rom. 3.20. For by the Law commeth the knowledge of some; and Chap. 7.7. Nay, I knew not some but by the Law. So then, the Law of God discovers and displayes in patte in the Law of God helpe us not to see. We are not by nature inspired to know good and bad. No until the Law of God discovers

Peece of . Timber.

discover unto us what sin is, it is impossible for us to discerne our milery. As a man that is brought into a darke roome cannot A darke tell how it stands, whether moated, or towards a yard or orchard, Roome. nor how it is adorned, and made handsome and fine, or otherwise lies fluttish and beastly: but bring a candle into the roome, or tarrie till the Sun rifeth, and by and by every thing is apparent : So let a man look upon the light of his owne reason or understanding, and he will quickly fall into every ditch, and run headlong into the by-waies of frailty, corruption and wickednesse. But let God light up the candle of his Law, and by and by we shall see what is good, what is not good: what is lawfull, and what is unlawfull for us. This is the first use of the Law in the man unregenerate: it shewes him generally what sin is, that it is a fin to lie, to fweare, to make our table-talke of filthy actions, to be disobedient to Superiours, and that we must be disrobed of our owne filthy estate. The Law of God (I say) can discover us, whether we offend in thoughts, words, or actions, and make it eafily knowne what fin and corruption dwelleth in us: as the Lepers faid unto themselves, 2 King. 7.9. We do not well, this day is a day of good tidings; Let su rife; Lepers. &c. So the Law of God can make a man fay unto himfelfe: I doe not well to lie, to fweare, to dice, to mif-fpend the Sabboth, to rior in evill company, to be impatient, proud, covetous, a backbiter, &c. O let merife and get me away speedily from this miserable condition lest evill befall me.

The second use of the Law to a man unregenerate is, To Shew Vie 2. him the fearefullne fe of finne, what a grievous and fearefull thing fin is; how dangerous for a simple man to offend so great a God, to incurre the indignation of fo high a Majesty. A woman hopeth she Woman. is with child, when the feeleth many stitches, longings, and other pained., distemperatures of her body, but when her greatnesse and swelling wombe appeares, then the is affured, and not onely findes it to but ere her deliverance feeles diverse violent pangs and grievous convulfions: So when men run on in fin, the Law of God at length makes their wickednesse apparent, not without perturbations, anguish, and forrow, till there be a deliverance from the same and the hainousnes of their transgressions; againe as a man having a foule bedurted, or bespotted face, doth neither know the same, nor seeke Dirty face to wash or make it cleane, till some friend bring him a glasse, or he himselfe look in one of purpose, then is his uglinesse quickly disco-

vered, and he is ashamed of his former deformity; so fareth it with a man infin, he knoweth nothing, nor feeleth his owne wretchednesse, till the Law of God acquaint him with his misery, and shew him the ugly and bespotted face of his transgressions: yea, to be lothfome and abominable, foule as any vile Lepers under the Law. Yea, the Law of God pleads (as it were) in Gods behalfe. and faith, as in Ifa, 7.13. Is it a small thing for you to grieve me, but you will also grieve my God? This is the second use of the Law nor only to flew us what fin is, but also to discover the greatnesse and hainousnesse of the sin: and what a fearefull estate we remaine in under the same, with the vengeance and punishments that must and will enfue upon it, if we continue in the fearfull estate thus presented before us.

The third use of the Law of God is, that It shewes in particular

V/c 3.

one to be a finner; a great and grievous finner in the fight of God. fo that the Law of God doth not only shew a man generally what is fin, or how grievous and contagious a thing fin is, but it alfo shewes a man that hee himselfe is a sinner, a great and manifest offender against the Majesty of a great God, so that a man must not be contented with the first or second duty, but come particularly unto himselfe, or else the Law will follow him at the heeles with Twes home, and make him ashamed of his wickednesse, or unwillinguesse to be discovered. It will do as Nathan did to David, at first he began with Parables, and layed open not onely a sin, but the hainousnesse of the sin; but at last he came nearer, and in plaine termes faid, Tues homo. So doth the Law of God deale with all finners, and never leaveth them till they apply it particularly to themselves, and be able and willing to say as David faith, Pf. 51.2. Against thee, against thee onely have I sinned, and done this evill in thy fight &c.

Nathan.

The fourthuse of the Application of the Law of God is, That Vic 4. it shewes aman what a piteous estate he is in by reason of his sinne, and that he is a grievous transgressour in the fight of God; for the Law pleades and shewes Gods cause, that he is present at all times, in all places, and hath no respect of persons; but reprooves all, shewing, that we are subject to vengeance, but by the meanes of Christ: fo

that the Law of God workes these effects in a man.

First, The feare of damnation, many a man can in a bravery scorne death, and fet little by any torture, but at last he builts out with an

old faying in a Father: Non mori sed damnari metro, I am not afraid to die, but I am afraid to be damned; I am not afraid of the

paines of death, but I am afraid of the paines of hell,

Secondly, Shame in a man: for continuing in filthinesse, by committing such sins, whereby he knowes he hath offended God, as Rom. 6.21. the Apostle speakes, What finit had you then of those things whereof you are now ashamed? &c. so that the Law of God will bring great shame upon us for our sins, it will make a man loath to be knowne, and assaid to look up to heaven, as the Publican, Luke 18.13. But the Publican standing as arre off would not so much as list up his eyes to beaven to pray: so the Law will shame us and make us afraid of God, and of our selves.

Thirdly, Griefe and forrow for the losse of God by reason of our sinnes: yea, the scare of this losse makes us cry out as it is, Lam. 5.16. The crowne of our head is fallen, we wanto us that we have sinned; Oh how many passages are there in the Psalmes, of griefe, vexation of minde, and trouble of conscience, yea, shedding of teares, and such like, for the sinning against God, and this not only in the person of David; but in the behalfe of the Church of God, and to shew every Christian, what a dangerous estate he is in, that continueth in his wickednesse against God, and offendeth him by his sin.

Fourthly, Defire of reconciliation: for as Micah Indg. 17.2. could not be quiet though he had the money, and brought it; as long as Micab. he thought his mothers curfe lay heavy upon him, but fought by all meanes to be reconciled: fo fareth it with a man under fin. after the Law hath told him what curfe and vengeance he is subject unto; O how can he be quiet or at peace, though he bring all the facrifices in the world, if hee bee not reconciled to God and his Word? If the Law of God hath once wrought upon a man, that he may see in what a desperate estate he stands, then of all other things in the world, he most desires to be reconciled to Christ.

Thus the Law makes a man fit to receive Christ, that before knew not what it meant: for by shewing a man his sin, the greatnes and grievousnes of the same, by making a man accuse himselfe, and confesse what estate he is in: as far as damnation, feare to lose God, shame to be in so desperate an estate, and a longing desire atter the quietnesse of his soule, and purchasing the peace of conscience; considering the Law cries out upon him with a loud voice,

how

how he hath incurred the wrath of God: then hath he no other tofuge, but to flie unto Christ, and by his meanes to delire reconciliation with God, which must needs be so, after the sight of his sins.

And this is the use of the Law for the unregenerate man.

Now in a regenerate man there are three uses of the Law, in application thereof. First, To keepe downe his pride, that he may not tife of the fwell, nor be in any wife puft up with his speciall graces and gifts. Law. So S. Paul confesses, 2 Cor. 12.7. And left I fould be exalted one of measure, there was given unto me a pricke in the flesh, &c., for though we be in the state of grace, and may presume of many comforts and priviledges belonging to our election, yet left we be puffed up and over-prefumptuous with opinion of the state we are in, the Law can keepe us downe, and make us look upon the back parts of our frailty and corruption, as if we were still under the curse of God. It is read of the Peacock, that in the midst of her pride and

spreading of her glorious tayle, all is suddenly abated upon the caffing of her eyes upon her black feet: So let the proudest boaster of his owne righteousnesse, or the priviledges of a Christian, looke downe upon his fins which the Law may shew him, and he will quickly hang downe the head, and be dejected in countenance.

The fecond use of the Law to a man regenerate, is, To keepe him life of the fast unto Christ, as the onely meanes of his salvation; for the Law Law doth not onely flew us that we be servants of fin and foes unto Christ, but even then when we are in the state of grace, and subject to many temptations, that yet we are in a fearefull plight; yea, the Law shewes us plainely, that we are under fin, and so sinners, and subject to the condemnation of fin, then is there no other refuge, but to flie unto Christ, and keepe fast unto his Promises and Passion, Merits and Redemption, that so the soule may still from his high perfections fetch matter of supply continually unto het owne imperfections.

A third use of the Law is, To be a marke unto us for a godly life. Use of the for directions to live according to the will of God, as the Prophet Law. Haiab in many places thewes : and David, Pfal. 119. Lex tha lui verna Pedibus: Thy Law is a lantern to my feet, &c. as if we were to Object.

be lighted and directed in our way. But are we not free from the Law? I answer, we are free from the burden and vengeance of the Law, but not from the obedience, so far forth as it is a patterne for our lives, and we are bound in conscience to observe the same.

Asfw.

fo neare as possibly all our endeavours can area ine mirro, wherein no man shall be blamed ofcomming thort of the marke, if his sime and levell be to hit it: fo againe, we are freed from Tewish Ceremonies, and not bound to finish them as they were a burden unto us, and onely a type of Christ, but where the Law ties us to a holineffe and frieneffe of life, where it thewes us what fin is, and the deformity of the same; or what is pertinent to salvation, we are bound to observe and make it a patterne for our lives, so then the Law not onely drives us to fee our fins, but to acknowledge them.as I lob. 1.9. If we acknowledge our finnes, he is just and faithfull to forgive us our sinnes, and cleanse us from all iniquity. There is then a necessity of leading a holy life, for all such as looke for that bleffedneffe to come; this leffon the Law must teach, and direct us and guide us in the way; for as a man who hath a long jour- Man in a nev to go, and only hath a generall knowledge of the place where journey. he must rest and abide, had need of particular directions to bring him thither with more fafety, and leffe perill and danger: fo fareth it with us in this world, we can all fay, we must go to heaven, but cannot leade a holy life which must bring us thither : nor know wherein it consists, unlesse the Law teach us, and shew the way to practife those excellent rules demonstrated for the rule and fourre of our life. Loe then you have feene of what an

excellent use the Law is, both to the man regene-

mult be to thew you the use of

Elen by the Law, before be by ( ) constorted by the Goffell:

cather by the internal form of the of the of the of the cather hooks that it is a full cather than the cather

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## nd one was pro of Christone where ene Law ties us to a heli-THE VSE OF THE GOSPELL.

of or give us one pieces, and about on the property of a property of the Rose T. 1.16.

For I am not ashamed of the Gospellof Christ, for it is the power of God anto Salvation, to every one that beleeveth, to the Iew first, and also to the Greeke.



E remembred you the last day, that to apply Chris unto us there must be two works : First, a worke of the Law : Secondly, a worke of the Gofpell : a work of the Law to humble us; and a work of the Gospell to comfort us, and to raise us up. Now because these two works depend one upon

another, this is the order that the work of the Law must alwayes go before the worke of the Gospell, First, a man must be humbled by the Law, before he be fit to be comforted by the Gospell: and fo who foever thou be, never looke to finde any true worke of the Gospell, till thou have first felt the true worke of the Law, till thou hast beene humbled for thy sins, and searched thy owne estate by the bright shining lamp of the Law of God, never looke that the Gospell will bring peace unto thee untill then. Christ himselfe saith, Luke 4.18. that he was sent, For to preach the Gofpell to the poore, that he Bould heale the broken-hearted, that hee should preach deliverance to the Captives.&c. So that you fee the Gospell must be published to the poore, to the broken-hearted : for, till a man be poore in spirit, broken-hearted for his fins. Christ is rot sent to proclaime comfort unto him. It is a ground in Law, Qued ante fententiam datam non licet appellare, a man may

not appeale before fentence be given, or that a man be condemned in open Court, fo there is no appealing unto the Court of the Applica-Gofpell untill he be condemned in the Court of the Law; thus the work of the Law still goeth before the work of the Gospell. As we fee in nature, that a man must be fick, before he be healed : fo Sick man. before a man bath Christ to heale him, he must be fick, yea deadly ficke of fin, yea of his owne fin, and then Christ will come and put his body upon his, and apply some plaister of his bloud for curing of him. And so what sever thou be, never looke for a work of the Gospell, till first thou have felt the work of the Law. If a man have a corrupt and dangerous fore in his flesh, if he would Corrupt be cured, or prevent the mischiefe of a gangrene, he must prepare himselfe to indure both trouble, paines, and many other inconveniences . he must first indure the lancing of it, then the cutting and fquiefing out the filthy matter and corruption, then divers corrafives to cut out the Ulcer : and laftly (if need be) fearing and cauterifing before the healing plaisters be applied. Even to must a man do in the healing of his fins : First, before he obtaine a pardon or be comforted with the hope of redemption, the Law muft take him in hand, fearch his frailty and corruption, lance his fins. fauise out the corruption of nature, make him roare and cry againe and againe with the finart of his wounds? and the gentle Cataplasmes of the Gospell may be applied, and the comforts of remission ministred unto him from the Physitian and Chyrurgion of our foules Christ Jesus: and this is the worke of the Gospell. Now from the work of the Gospell three things are to be found out :

I What the Gospell is.

2 What it works in w.

2. In what manner it works.

First then the Gospell is, That part of the Word of God, which containeth a most happy and welcome message of two things.

I That Mankinde is fully redeemed by the death of Christ.

2 That all who will repent and believe, fall be partakers

This is the happy and glad tidings of the Gospell, by which we understand, that there is deliverance and redemption by meanes of Christ: and that wee may know who be thus priviledged:

to ther in the Gofpell two things are to be confidered : 12 19 100 signa Court, forbere, Hogge gate freiefren en et al at to die Coffeel until he be condition; it as tersbass so at linus legion

Now the speciall and maine thing that is promifed in the Gospell, is Redemption: that is, life and salvation by the meanes of Christ: this (I fay) is the speciall worke of the Gospell. There are many comforts in the Gospell, many promises of God offered unto us : the conquest of fin, death and bell, the forfaking of the world; but the special mainething is life, salvation, and redemption by Christ, as S. Pantbrings it, Rom. 1. 16. For I am not afoamed of the Gofpell of Christ : for it is the power of Todanto Tal. vation & C. and 2 Dim 1910 he layes, who bath abolified death and brought life and immortality to tight through the Cofpell : and Acts 6. 10. fayes he, fend for Peter, be fall cell thee what thou oughteft to doe; fo that you fee the speciall and the maine thing in the Gospell out the Licer : and laftly (if need broitevist bas piles

U/e I.

This being to, two afes are formade of the Colpell First To fee what every man dught or is required to do by the Cofpell to renounce the world, and the vanities of life, and renew our effare by the benefit of Christs death, laying hold of him by faith, whereby at last we hall be fure of our redemption which bringeth life and falvation and The f. 498. the Apollic Tayes, Wherefore comfort your felves one another with thefe words : What words ? tobe exhorred to holineffe, innocency, love, labour, moderate mourning for the dead, to know the end of the refurrection: all which and many other are comprised in the Gofpell, and tend to falvation. So I Pet. 1,8. We (faith he) rejoyce with joy unspeakeable and olorious, to be in hope of eternal life. So (as I have faid) you fee by this, the first use we may make of it, is to labour and endeayour for life everlasting and falvation, never regarding the afflictions and troubles of this life which endure not, and are not comparable to that crowne fuch shall receive who strive as they ought: For though there be paine and trouble in the way, yet there is much comfort and peace at the end of the journey. I make no questi-Wildernes on but the passing of the children of Hraef through the Wildernesse into the land of Canaan, was a type of Celestiall Jerusalem : for, as they endured many troubles, wants, and diffrestes in that

paffage.

Wildernefie; famine, drought, hear, redious and wear frome journeyes, not without repining and murmuring, before they came

into

into the land of Canaan, yea when they were ready to enter and take possession, there was warres, feare, Gyants, iron gates, and high wals in their way, &c. Even fo do and must Gods children go through the wildernesse of this world ere they come to heaven and life everlalling, many afflictions, much fidnesse of heary pol verty, fcornes, despights, weaknesses, passions, repining, and many murinurings against God himselfe, yet at last the promises of the Gospell, and hope of eternall life, makes their joy glorious and unspeakable, and they enter into this Celestiall Canaan, maugre all the opposition of principalities and powers, and all their spirituall enemies I whileth hope beares them up, and they believe they Thall have a bleffed iffue of all their troubles and affictions in the end. For, as a man passing over a doepe and dangerous river into some Deep was delicate meadow full of variety of good things, indureth all the ter. stormes, and perillons blasts of wind, or threatning of the tempest, in hope of the possession of the pleasures of the place, so farethit with fuch who meane to make use of the Gospell; the hope ofeternall life and falvation must extinguish all feares of our dangerous passages in this world, and overcome all difficulties for our better comming to heaven And this be faid of the first use, feeing life and falvation are thus proposed unto us by the Gospell of Tefus Christ. The other use we have to make, or worke we have to do, is to know how we may compaffe this, and what we must practice to attaine it : in briefe this must be done by fake, and pay

### Faith and Repentance.

For the first of these, Faith is so excellent a thing, and so ab lutely needfull to attaine the priviledges of the Gofpell, as without this we can do nothing; and until this be loft or weakened, we are fafe and comfortable in all effates. For, as though a man fall into the Man in hands of theeves, although they rob and spoile him of all he hath, feare. yea, leave him stark naked in a wildernesse to wind and weather. yet if they take not away his life, there is some hope of recovery; and a man may be reftored agains to a former effate, and labour to get more wealth . fo fareth it with Gods children in the wildernesse of this world; although they are rob'd, spoiled, and bereaved of earthly bleffings; denied honour, riches, preferment; yea, left naked (as it were) in the Sun, yet as long as faith remaines, and that they

How to attaine thenfe of the Gofpell.

they are constant in the beliefe of the promises of the Gospell, all other difficulties are overcome by this grace, and life everlasting (which surmounteth all the rest) attained unto at the last; how should every one of us then labour to pray for it, to nurse and entertaine this so excellent and profitable jewell of faith; to live by it, stand by it, walk by it, and do and suffer all things in faith, as our forefathers of blessed memory many of them have done. The commendation thereof with the many rare effects thereof is excellently set downe, Heb. 11. all which being a depth beyond that compasse we now intend to wade into: wee will by your patience leave to intreat of it now, and come to that we especially intend, which is the second thing required of us for the attaining of life and salvation through Jesus Christ, which is,

## Repentance.

Maamans Maid.

If you reade, 2 King. 5.3. you shall finde what Naamans little maid faid, Would to God my Lordwere with the Prophet that is in Samaria, he would soone deliver him of his leprofie; fo faith the Gospell unto us : Oh that you would come unto Christ, feeke after him by a lively faith and true repentance for your fins, hee would deliver you from the threatning of the Law, and release you of those impossible conditions which there you are bound unto ; he would conquer death and hell for your fake, and pay the ranfome for your fins, and in the end by his Redemption bring you unto life everlasting. Thus must we needs flie for refuge unto the death and Passion of Christ. I confesse that there is both life and death in the Law, as there is Salvation and Redemption in the Gospell . but the Law (as I faid) bindes us unto conditions which we can never performe - whereas the Gospell proposes life and salvation upon more easie termes, than Do and live; or Do not, and periffe: onely to believe and repent, and run unto Christ, and he will heale us of our leprofic.

This then is the difference betwixt the Law and Gospell; The Law profers life and salvation unto us, if we can keep the Law and never sin against God. The Gospell gives us hope of Life and Salvation, though we cannot performe the Law, so we believe and sepent, which are farre casier conditions than actual holinesse.

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tying us strictly to the observation of the commandement, according unto the spiritual meaning of the same: so you see how the Gospell profers us life and salvation upon farre more case then the Law doth; which should make us so much the more diligent to see into the mysteries of the Gospell, where so great priviledges are granted unto us; and admire the depth of wisdome that hath thus tempered the severity of the Law towards us, even when death was in the pot.

#### Of this there be two Ufes.

First, That every Christian must endeavour to keepe himselfe from VIe 1. sin, to live well, and labour in the practice of a holy life; But if hee fall and sin by weakenesse and frailty, and faile in his course and race running, then he must slie unto Jesus Christ, believe the promises of the Gospell, be of good comfort in the Redemption of his soule, and remember that which Saint Paul saith, Rom. 7. The good which I would doe, I doe not; and the evil which I would not do, that doe I.

Secondly, That we must take heed that we live not in notorious V/e 3. knowne fine, for the world is fo full of wickednesse and impiety, that many dare fay, what though I fin thus and thus, yet by repentance I hope to be faved. Yea, many groffe fwearers, lyars, adulterers, and fuch like, can prophane godlinesse in this manner; I hope for all this to goe to heaven as well as the belt; Christ faid hee came to fave, not to destroy the world, and fuch like. But the true Christian onely he may make a comfortable use of the Gospell, and apply these speeches to the comfort of his soule; nor the other. And therefore in the name of God let us apply our selves unto the search of these things now whilst it is called to day : and whill the time of falvation endures: for if now we neglect our time, though we should give a thousand worlds for it, we cannot have it after this life. If a man come to the market, Market and cheapen such things as he hath need of, and yet will not go to cheapthe price of them, he must return without them; even so, seeing we ning. heare at what price God hath fet life and falvation, that they are not to be purchased but at the price of Faith and Repentance; and that God will not let them goe at a lower rate, let us resolve, that they will not be gotten otherwise; so that if we meane not to come

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to the price; or cannot come unto Faith and Repentance, we must be content to goe home against without Life and Salvation. And thus much generally for the conditions of the Gospell.

Now for the Particulars in Repentance, there are many worthy

heads to be confidered : as,

I The Necessity of it, we cannot be faved without it.

2 The Order of it with other Graces.

3 The Nature of it.

4 The Canses of Repentance.

5 The Time of it.

6 The Practice of is.

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8 The Cafes of Repontance, &classed ben How will of pil

9 Contraries untoit.

10 Increase of it.

## NECESSITIE OF Repentance.

First, for the Necessity thereof, Repentance is such a necessary, grace, as no man can be faved mithent it: for there be but two dilates wherein every man living may be saved, the state of Innocency, and the state of Penisencie, unto which belongs the Grace of Faith. Now no man living ever after the fall of Adam can be saved in the state of Innocency, because we be all sinners and grictyous sinners before the Majesty of God: so then he that will beckayed must be saved in the state of Penisency.

There be but two pleas that any man can make when he shall stand before God in feare of Judgement. Bither Non peccavi Domine, Lord I have not sinned: or Domine peccani, Lord I have simulated. Now no man living can stand before God in the strength of this first plea, Non peccavi, Lord I have not sinned: For Iam, 3.2, it is written, in many things we sinne all, and 1 lob; 1.8. If wee say wee bave no sinne, wee deceive our selves: and Salomon in his prayer hath it thus, I Kings 8.46. If they sinne against thee, for there is no man that sinnething. So then, seeing sio man living can By hold on the sormer plea, Non peccavi let us all lay.

lay hold on the latter, Peccavi, fed panites peccasse, we have finned and offended but it repents us that we have to done. And thus wee for that Repentance is fuch a faving grace, as no maniliving can be faved without it, and the Scriptures also agree to this thing, Alle 11.18. Then hath God also granted Repentance unto life, &cc. whereby we see that no man can come to life, but by Repentance, a Per 3.9. he fayes, Not willing that any should perift, but that all sould come to Repensance: so then if a man will not persist in his sins, the only way is to come to Repentance when God willeth him, 2 Time. 2.25. he fayes to this purpose, If God peradventure will give them Repensance to the acknowledging of the truth; by all which is apparent, that no man can come out of the snares of death, but by Repentance : and fo we may conclude that Repentance is a necessary grace, without which we cannot come to life and falvation. this there be diverse

### Vies.

First, seeing Repentance is such a necessary grace, That we re- Vie 1. new our Repentance daily; for so farre as a man is from Repentance, so farre hee is from the grace of life. Now in Repentance wee must not take this liberty, to suppose that some lober and fad thoughts (as we terme them) of Repentance will serve the turne: O what doe we in fuch fleight accounts, but even cast away the falvation of our owne foules? For as we heare, Repentance is fuch a necessay grace, that who soever casts away Repentance, casts away the salvation of his owne soule. We read Raih 4. 5,6. that when offer was made to the kinfman to redeeme the land, he was contented till he came to the purchasing of Ruth the Ruth. Moabitish woman at the hands of Naomi, then hee gave over, and refigned his interest to Boaz : Even so it is with a number of men; they would willingly come to heaven to purchase the field. that is, come to the happy estate of falvation, and the Kingdome of God, but they will not have it at the hands of Repentance. they will not be humbled for their fins, they will not forfake the world, this is the reason why a number will lose eternall life, rather than forfake the pleasures of the world, and these finfull vanities which continue so short a time; and produce nothing but

VG 2.

bitternesse and vexation of minde in the end.

A fecond Use is, that seeing Repentance is such a necessary grace without which none can be faved : That all those who have not already repented, must now repent, if they defire to come unto God to be faved, and behold God in his glory, or looke to stand justifed before Christ: seeing that without this Repentance, there is no promise that doth belong unto thee. Indeed, if a man care not for these things, salvation and eternall life, If hee doe not defire to be faved, to fee God in his glory, stand before Christ, &c. then let him live as hee lift, and enjoy the pleasures of this world. But if he care for these things, looke after the glory of the life to come, defire the benefit of falvation, then let him repent, if he have not repented already, lest it come too late, and a worse thing befall him; for it is a dangerous thing to withstand and let flip the fit feafons of repentance, when Gods extraordinary calls and mercies invite us thereunto: and when he enlightens the eyes to see better things. As Alls 17.20. the Holy Ghost shewes: And the times of this ignorance God winked at, but now commandeth all men every where to repent: the meaning of this is, that how foever he did lesse regard this in the times of ignorance, when men tooke no care of these things, yet now that they know from the light of the Gospell what is to be done, every man must repent and come unto God. It must be our care to provoke our selves unto repentance for our fins to pray God that we may be healed and humbled, as we shall hearehereafter Every sin that we commit in this world must have a repentance: For, if we repent not here on earth, we shall not repent either in heaven or hell; and therefore seeing repentance is so necessary, let us now repent, if we have not repented already: for delayes are dangerous, and repentance is not in our power: befides that, diverfe accidents may come which may hinder us in this great work of grace.

V/c 3.

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A third Use is seeing Repentance is so necessary a grace; If a man have not truly repented, he must seeke to mend it; we see in Nature, that if a bone be set awry, the Chyrurgion hath no way to helpe it, but to breake it againe, and to set it right: and even so must a man doe by his Repentance; if he have not truly repented his sins, hee must renew his repentance, conceive new griese, shed fresh teares, and practise all the good rules of penitencie. We see in reason, if a man come to a great ditch to leape over, if he

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misse his rife, yet he will goe backe againe and againe, and take his best advantage, rather then he will fall in the midst: Even fo must we doe, rather then fall into the midst of hell, of eternall death, to be damned with the divell and his angels; we must bee contented to fet upon our repentance againe and againe; go choose and practice new griefe, forrow and repentance, rather than to perifh for ever.

#### Darie Auful II waste THE ORDER OF REPENTANCE, with other Graces,

The fecond thing we are to confider in the doctrine of repentance, is, the Order of it compared with other graces: For this I conceive, that in the order of Nature, Faith is before Repentance. but ordinarily Repentance shewes it selfe before Faith in the life of a Christian. Even as when a candle is brought into a roome, the Candle, candle light first shewes it selfe before the candle come into the roome; though it be true there was the candle before there was light: fo it is with thele two graces, Faith and Repentance, first there must be Faith, before there can be Repentance, and yet commonly we fee the fruits of repentance, before we can fee the fruits of Faith. And fo they are usually placed in the Scriptures, All. 20. 21. Repentance towards God, and Faith towards our Lord lefus. And Heb. 6.1. faith he, Not laying agains the foundation of Repentance from dead workes, and of Faith towards Gol.

Now that Faith is before Repentance in order of Grace, it is made probable by this one Reason in slead of many. Repentance (as we know) is a fanctified grace of God; for no man can repent unlesse he hate sin, and no man can hate sin unlesse hee bee fan-Aified, But there can be no fanctified Graces in a Christian with- Arenout Faith, Heb. 1 1.6 But without faith it is impossible to pleafe God, ment. for he that cometh to God, must believe that he is : and that he is in rewarder of these who diligently seeke him. So then we see that there can be no Repentance without Faith; and Faith in order of nature is before Repentance. So it may be a generall comfort to a man. that howfoever he doe not feele Faith in himfelfe, yet hee may affure himselfe that he bath Faith, if hee have Repentance for his

fine,

fins, and a defire to reforme himselfe, from a sorrow and shame that he hath thus long offended God: because there is no Repentance without Faith. Therefore be affured who loever thou art. if there be a Repentance and Humiliation for fin, make no doubt of thy faith, (though (as I faid) thou doft not feele it) feeing Faith

goes before Repentance.

Now for the better confideration of this, we must know The Difference betweene the workes of Faith and true Repentance. First. the Act or worke of true Faith is generally to believe the promifes of the Gospell, that all men who repent and believe shall be saved. The fecond Act or worke of Faith is to believe that the promifes be proposed, but with a condition: If I my selfe can believe and repent, I shall be faved. Now when a man hath this work of Faith in himfelfe, this makes him labour to repent his fins, to believe in Chrift: and when he hath repented and believed, then followes the great act of Faith, whereby a man believes that his fins are pardoned, and his foule shall be faved : and fo fome atts of Fairh go be-

fore Repentance, and some follow after.

Then, that Repentance showes it selfe before Faith in the life of a Christian, is most evident and plaine. For, first a man must needs bee humbled for his fins, hee must groane under the burden of them, and crie to heaven against them, before hee can lay hold by Faith, that they be pardoned and remitted: fo we fee David, 2 Sam. 12 13. hee was humbled for his fin, before he could percoive and perswade himselfe that his fin was pardoned, or receive comfort. I have finned against the Lord, and then followes, The Lord also bath put away thy sinne, thou shalt not die. Many are the examples in the Booke of God, where we may fee how the most part of the people of God were well and truly humbled by Repentance before Faith raised them. But here some may fay, How comes it to paffe then that some have beene comforted by Faith, who were but flenderly if at all humbled by Repentance, as we fee in Lydia, Alts 16. 14. whose heart the Lord opened, that shee attended the things that mere spoken? And in the Eunuch, Act. 8.39. of whom it is faid presently upon his hearing of the Word from the mouth of Philip, And he went on his way rejoycing. I answer, this difference ariseth of this; First, in some there is apprehension of the nglinefle of fin fo much, as nothing can fixe their conceipts and imaginations another way in which case though comfort come,

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it cannot fo soone make impression. Secondly, some do exceedingly apprehend the punishment due to fin, that though Promifes come, pardon be proclaimed, yet they remaine heavy and lumpish still, not being able to raise up themselves, and set their Faith aworke to believe fo good newes; though they have repented of their fins. Where againe, in the other, First, there is a strong apprehension of the greater, which is the mercy of God beyond all, and a leffer fight of their owne fins, which makes their act of Faith so much the more easie. And secondly, there is in them a large apprehension of Gods offering of redemption in Christ, and falvation in his bloud, which with good affection they receive, and so are comforted: so that the case is, according as it salleth out diverfly in the conversion of a sinner: In whom there are two apprehensions: first, an apprehension of the greatnesse & guiltinesse of his fins; Secondly, an apprehension of the mercy of God offering of Redemption and Reconciliation in the death of Christ. Now because it falls out in the conversion of a sinner, that sometimes he apprehends more strongly the one, and fomtimes the other: that fo accordingly is his joy or forrow great or small. And therefore if a man in his first conversion have a more strong apprehension of his owne sins, and all his thoughts are carried upon the beholding of his miseries and wofull estate; this makes him to lament and mourne bitterly many a day together: but if at his first conversion, with a fight of sin, a man behold such an infinite sea and depth of Gods mercies, as is far beyond all his fins : and the infinite merit of the death and sufferings of the Sonne of God: Even as flakes of fire falling into the Ocean Sea, are quenched with the a. Flakes of bundance of water: fo all his fins falling into the maine Sea and fire.

Ocean of Gods mercy in Christ, are all covered and put out:

so as his heart is filled with joy and gladnesse, as it
fell out with Lydin and the Ennuch,

All. 8. and others.

LECT.



#### LECT. III.

## THE NATURE OF REPENTANCE.

#### ISAIAH 1.16.

Wash ye, make you cleane, put away the evill of your doings from before mine eyes, Cease to do evill, Learne to do well, &c.



Have read in the stories of this time, that they which travell into Virginia and Guiana, or among those savage and desolate countries. carrie a tinder boxe with them, and when night comes they make a fire, or light up a candle, to see where to seepe and rest the more safely. Even so God hath

Tinderboxe. left us his holy Word, to be as a tinder-boxe unto us, to strike fire and light up a candle, to direct us through the darke wildernesse of this world, so as they who will see the mercies of God, must take the booke of God into their hands, and as by striking of fire the traveller is the safer, and hath the meanes of light to direct how, and when to rest; so must we raise a light out of Gods Word, to convey us home to Heaven; Therefore of all other things, let us take heed that we do not despise this kindnes and goodnesse of the Lord, whose bounty leads us unto Repentance: of which I spake the last day. First, we have heard the Necessity of it: Secondly, the Order of it, with other graces: and now in the third place we are to treat of The Nature of Repentance: and of this the rather, because

canse there is a kinde of Faith and Repentance which deceives us in their Nature, for there are a number of men and women, that have a flew of repentance, and thinke themselves in a good efface. and well enough, when indeed they are not, and have but a meere shadow of grace, so that we may not be deceived in a matter of fuch moment and weight, I have thought good to make knowne

unto you, what is the true Nature of Repentance,

But before I shew you the true nature thereof, I will first refute the false account which the world hath of Repentance: some take repentance to be but some forrow for sinne, so that when the hand of God is upon him, or that he lies ficke, lame, or any way perplexed; if he then vent some few lighes, and fay, Lordhave mercy upon me a sinner : Jam forry that J have offended, he supposeth it is 1 King. Repentance: but this Abab did and more: this Indas did with Mat. 3.3. publike confession, yet never repented: fo that if outward forrow for fin, or a fad looke or a figh or fuch like were true Repentance, what Reprobate is there almost in the world, but doth this and many a day? Yea, fuch as live in groffe and knowne fins, can crie to God for mercy, and confesse their offences, and thinke they have obtained a grace from God in fo doing, feeming forry for their fins, though yet they live in knowne fins (as I faid) against their owne conscience, and continue presumptuously in their wickednesse; yea, how many thousands are there who never obtained any grace or mercy at all to be forry for their fins? O how farre short are these men from Repentance, to think that a little forrow for fin is it !

Againe, Many thinks that the leaving of some notorious groffe fin is Repentance, though the whole life be ftill full of corruption and impiety. No, no, they are deceived, for a man may leave his groffe fins. and yet never repent; yea, leave them for a while, and yet returne to them againe: as you fee how David left his Adultery at the first, before God gave him grace to repent, and defist a while from many fins after this : and yet was overtaken againe fouly in many things contriving against Vriah. So then you see that a man may be

forry for his fin without repentance.

Againe, some think that every godly motion is repentance, so that if a man have but a thought of God, and defire of grace, by and by it is Repentance: but this Herod had, and did many things after John Baprifts preaching gladly: This Agrippa had, when he told

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Paul, Thou almost persuadest me to be a Christian. Thus many artaine unto good motions, and have a minde (as it were) to true Repentance, and yet come farre short of it : these be the counterfeits

of Repentance.

Definition of Repentance.

Thus having heard Repentance what it is not; let us fee affirmatively what it is. It is an absolute change of the whole man in purpose of heart, and turning him to God and godlinesse, from his former courses and wicked life: So that it hath foure things in it. First it is a change of a man. Secondly, it is a change of the whole man. Thirdly, it is such a change as turneth him in purpose of heart from all fins, Fourthly, such a change as turneth a man from all fins

First, It is a change, as we may see, Rom. 1 2 2, And be not conformed to this world, but bee you transformed by the renewing of your

unto God.

Fire.

minde. And therefore where there is no change from the former naturall estate, there can be no Repentance: as, bring fire into a roome, and it will make a change in the roome; it will make it light, and warme and sweet, &c. Even so if a man truly repent, it will make a change in his heart, in his life, in his carriage, speeches. and conversation. It will make a proud man hambled, a coverous man to be liberall, a drunkard to be fober and temperate; and an adulterer to be chast: stubbornenesse it will change into gentlenesse and affability; to be briefe, of impenitent it will make one penitent; as S. Paul faith of himselfe to Timothy, I was ablashbemer and a perfecutor, but Lord thou shewest mercy, it is otherwise. with me now. So I Pet.he fayes, We were as sheepe gone aftray but now we are turned unto the Shepheard and Bishop of our soules. Therefore though men speake well, yet this is no true Repentance, unlesse they bee changed and renewed in their mindes, and in their lives. We see Ier. 3.25. There the people spake well, for they faid, Then are my God and the guide of my youth; and yet the Lord com-

2 Tim.

glaffe.

day. So that Repentance is a change. Secondly, Repentance is not onely a change, but also . It is a change of the whole man, not in one part, but in all and every part of the judgement, will, and affections, of the inward and of the outward min wholy diffused. As when one puts wine into a glasse Wine in 2 where water is, it runs into every part thereof, and trans-

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plaines of them, We lie downe in our shame, and our confusion covereth ses; for me have finned, we and our fathers from our youth, even to this formeth it selfe through all the water. So is it with the grace of Repentance; it doth not rest in one part, but transfers it selfe into every part of a man; it changeth the judgement, it changeth the will, it changeth the affections, it changeth every faculty both outward and inward, in all the parts and powers of soule and body. Wherefore if a man be changed in one part, and not in another, it is not repentance.

I but, If a man must be changed in every part, then there is a perfe- Obiett.

Etion in our Repentance, it may be perfect.

To this I answer. There is a double or twofold perfection. Answ. First, Of all the parts, to have them changed : Secondly, There is a perfection in every part : as we fee in a child, there is all the parts A Child. of a man in it; as hands, armes, legs, and fo forth; but there is not perfection in thase parts, it is not come to the full strength and growth; onely this is attained by degrees, through the nourifiament it takes: So it is in the worke of Repentance, this makes a change in every part, so that every part is perfect in the part, though every part be not come to perfection. Angultine makes it plaine: faith he when a man hath had ficknesse, and is recovered againe, there is health in all the parts, although hee be not fo per- Health. feetly recovered, as to walke abroad, and have not ability to doe this or that thing: and thus where there is true Repentance, there is a change in every part. First, there is a change of the change Minde and Indeement, that whereas it did like well of fin and Repenapproove of it, and to fay in defence thereof with Ionas, I did well tance to be angry. I did well to fweare, I did well to lie, I did well to works, prophane the Sabboth, Idid well to backebite my Neighbour, to deceive and couzen, and fuch like. When Repentance comes, it In the changeth all, fo that whereas before one did like well of fin, Judgenow one doth quite diflike and diffaste it, and is ready to fling the first stone at it. See this in David, 2 Sam, 24.14. he thought hee had done well in canfing to number the people; no body could have perswaded him to the contrary: But when Repentance came, it made a change in his judgement, and made him confesse that Hee bad done very foolighly. So Paul was of this minde, hee thought hee had done well in perfecuting the Saints, and flutting them up in prilon, in wasting and making a havock of the Church, in doing of many things contrary to the Saints. But Repentance wrought a change in his judgement : Ob (faith he) I did this ignorantly:

rantly: I did not know it was a fin to do fo. Therefore where there is not a diflike of fin, but a delight in it, there is no true Repentance: because Repentance so changes the judgement, as it makes them fay with the Lepers, 2 King We do not well to flay here folong let us go and remove, &c. So Repentance will make men fay, we did not well to be angry, fweare, &c.

In the will

So likewise. True Repentance makes a change in the Will, both in regard of finnes past, as likewise in respect of sinnes to come : First for fins palt, the will is fo fet against them, that if they were now to be done, they would not for a world do them. What would Dawithave given after his Repentance for his adultery and murder, that hee had never committed the same? yea any thing. What would not Peter have given that he had never denied his Master? which made him shed so many teares. It is true, when sin is once committed, all the powers in heaven and earth cannot undo it againe. Onely Repentance doth as much as may be, to make fin no

fin in effect.

Secondly. It makes a change in regard of finnes that are to come. They would not doe any thing willingly that would offend God, or grieve the holy Spirit: fo we fee in Iob 40.5. Once (faith he) Ihave fooken, but I will fpeake no more, yearmice, but I will proceed no further, and I Pet.4.3. faith he, It is fufficient that we have frent the time past after the lusts of the flesh: and Paul, Rom. 7 fayes, The good that I would do, that I doe not : and the evill I would not do that doe I. As if he would fay, I would not grieve the spirit: I would not offend God for a world, but my corruptions carrie me fo unto it, that I cannot choose: Therefore if there be a willingnesse to sin, there is no true Repentance.

In the Affections.

So likewise it makes a Change in the affections. First, whereas formerly fin was our joy and delight; now we forrow for it, and it is grievous unto us. Secondly, whereas before we committed fin with boldnesse, now we are ashamed of it. Thirdly, whereas before we loved it, now we hate it : So that it is cleare that there is a change made in the affections thereby: first to instance, whereas at first wee tooke delight and joyed to sin: now such do forrow, mourne, and lament for it: as Ier. 3. I. it is faid, I have furely heard Ephraim lamenting, then haft chaffifed me, and I was chaftised. And Psal.6. David confesses that hee did water his couch with teares. Chryfostome on this place faves well; If fo

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great

great a King did lament and weepe for his fins, fo great a Prophet, and so holy a man did shed teares, and that not for an houre. but for a long time, not for a night, but many nights, not a drop or two, but he did water his bed with them : how much more ought We to grieve and lament, and flied teares for our fins, that are a great many more. For the next, whereas before we committed fin with boldnesse, we now become ashamed of it, and therefore if wee can fin and not bee ashamed of it, but beare it out with boldnesse of face, it is a signe our repentance is not true. By the contrary, if when we have committed fin, wee are abashed and ashamed to look any body in the face, so that we could be contented to live in a Cave or a dungeon, or some such secret place, after the fact, it is a good figne, faying, The time hath beene when I was fo brutish and sensesse, that I could have been contented to have committed sinne in the fight of the Sun with boldnesse, but now I am afhamed to thinke of it : if it be thus with us, it is a figne of true Repentance, as Ieremie in the person of the faithfull fayes, Ieremie 3.25. I lie downe in confusion, an ! we cover our felves with shame. So the Publican was ashamed, and durst not lift up his eyes to beaven, but hee (mote himselfe upon the breaft, and Said, The Lord bee mercifull to me a finner. And lastly, whereas before we tooke delight in fin, now wee hate, detelt, and abhorre it: whereas our delight was in the waies of vanity, and the pleasures of fin have beene meat and drinke to us, we now begin to hate the delights of this life, even as Ammon, 2 Sam. 13.13. Ammon. after he had by inordinate love defired his fifter Thamar, did hate her after so much the more: So must we deale with our best beloved fins, hate them as much or more as ever we formerly loved them. And therefore if so be we see in us renewed and changed affections from that we were, from evill to good, this is a figne of true Repentance, when such a change and alteration is wrought in our inward man.

Now, As Repentance makes achange in the inward man: fo doth it in the outward also in our Actions: not onely renewing our Change heart, but our whole life, that whereas in the best part thereof, in the we have done fervice unto fin, it maketh us now do fervice un-outward to Christ; yea, that we never thought to do:as in the Parable of man. the two fonnes: the one faid, he would not goe, yet after re-Manale pentance he went and did cleane contrary. So in the History of 18,

Mary

Mary Magdalen, O Lord? how were all her actions changed, when thee was changed by repentance? Thee that was wont to fit in glory at sumptuous Feasts and banquets, leaves all now to fit downe at Tesus feet upon the ground. Shee that was wont to clip and kife her lovers with wanton imbraces, left all to kiffe the feet of her Saviour, Thee that had curled her haire, and had dreffed it with Pearle and collimefie for wicked and intifing purposes lets it now hang loofely about her face and head to bee atowell to wipe the feete of Telus, the that had wandring eyes, and thought upon nothing but smiles and pleasure, maketh them now a fountaine of teares to wash her Saviours feet. Her cares which were open to heare nothing but musicke and filthy ralke now are ready to heare Christ speaking unto her; her feet which formerly carried her into vaine company, are now the inftruments to bring her into the house of God: and that tongue which before spake filthily, idlely and loofely, is now imployed in the praises of God: and fo forth for all her gesture and apparell, &c. O! what an alteration was here? what a change did Repentance worke, through foule and body in the inward and outward man. And thus must it worke apon us all, or elfe wee come not neere the nature of true Repentance. For true Repentance worketh upon finners in the fame manner: the hands now take up a Bible, and with as great delight read the Word of God, as they before followed their sports: the feet that carried the body to houses of iniquity, are now as ready to carrie them to the house of Christ; the eares that were wont to hearken to lascivious talke, and to be taken with amorous lovefongs, are now attentive to Sermons and the Word of God. The eyes that were rouling about to meet with temptations, are now fixed on a Preacher, and have a covenant made with them: In a word, the heart and affections that were fraughted with finfull and idle fancies and motions, are now full of holy meditations, and bufied with divine exercises.

The third thing in the Nature of true Repentance is, That wee must not onely bee changed in part, but wee must bee turned from all sinne, as David saith, Pfal. 119. I have refrained my feet from every evill way, that I may keepe thy Word; so that if wee turne from one sin or from many sins, and not from all and every sin, it is not true repentance: Ahab and Indas turned from one sin, but not from all: he repented of betraying his Master, but not of his

other

other fins of coverousnesse, &c. therefore hee fell into dispatre. O but there is no man who liverhand finneth not in fome finne or Obiest. other : for St. lames fayes : In many things we finne all. Vnto which it is added, r John, I. If we lay that wee have no finne in us, we doe but deceive our selves, and the truth is not in us, How then can we turne from every fin ? I answer, We must turne away from all sinne, Answ. though all sinne doe not turne away from us : but is ready to catch hold of and follow us : we must deale with all sin as Samuel did with Saul: Samuel resolve d to depart and went away from Saul, but Saul katcht hold of him and would not let him goe : So must we depart from all finne, in refolution and indeavour, part company, turne backe, looke downe, and frowne upon all: though it be true that finne will pull us backe, catch and lay hold upon us, stay us against our will : thus much is all wee can doe whilest we dwell in these houses of clay.

The fourth thing in the Nature of repentance is, That we must only turne unto God, as the Prophet leremie bath it? O Ifrael If then returne, returns unto me, faith the Lord, I but how fould Object. we turne unto God? I answer we must not onely turne unto God Ans. as our Saviour and Redeemer for fo wee turne by faith, but wee must sarne to him as the enider and vovernor of our liver. Because

many are well contented to have God their Saviour and Redeemer, who reject of the the earnest early bim for the guide, and bus ever men sector

governour of their men popular a sounds hiel, Town they frontis Revent on sovilve to Goil, and is A secret or Reservance, So that reochtance in turning umo God, U. on a tran

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## LECT. IV.

#### V. I V. but i read vo a V. THE CAVSES OF REPENTANCE.

ACT. 11.18.

When they beard thefe things they beld their peace, and glorified God faying then bath God also unto the Gentiles granted Repentance unto life.



EE thewed unto you the last day the true Nature of Repentance, least any one should be deceived in a matter of fo great moment, and think that he bath this Grace, when indeed he hath but a frew and Thadow therof: wherin we confidered toure things

First, that Repentance was a change in a man Secondly that it was a change of the whole man. Thirdly, that it was fuch a change as made a man leave and turne from all fin. Fourthly, that it was such a change as turnd a man from all fin unto God: As Act, 26.20. it is faid, That they fould Repent and swine to God, and do acts meete for-Repentance, So that repentance is a turning unto God, By fin a man is averted and turned away from him, by Repentance a man turnes unto God againe, as one willing to be governed and guided by him in all his courses: for unles this be, it can be no true Repentance. The nature wherofis, as we have heard at large: It remaines in the next place that we come to treate of The Canfes of Repentance, which are of three forts.

For the first. The principall efficient cause is God, for it is God only Caule of who can make us repent, no man can work it, we cannot compasse Repentace it our felves, but God must work it by the grace of his holy Spirit: as Paul hath it, 2 Tim. 2.25. Proving if God peradventure will give them repentance to the acknowledging of the truth. Whereby heeproves that God onely is the giver of Repentance, and no good

duty can be performed unlesse God stirre a man up unto the same : So acknowledgeth the Church of the Greekes, Att. 11. 18. Then bath God alfo to the Gentiles granted Repentance unto life, And Dew, 4.29, it is there faid in Mofes exhortation, Tet the Lord bath was given you an heast to perceive, and eyes to fee, and eares to heare unto this day, So that God is the principall cause of Repentance.

A number thinke that Repentance is a worke in a mans owne power, that it is like the Apothecaries Phylick which a man may Phylicke. fet in his window and take it as his stomacke serves him : So they think that Repentance may rest upon a mans own will; yea, manypresume to say, that if they may have but one houre to repent in before the day of death, it is as good as though they had had a whole yeare to thinke upon it. But you fee that Repentance is not in our power, it is a gift, a worke of God, so that we cannot Repent when we will, but when God will: therefore it must be our care to take Repentance when God proffers it and wills it. Looke in the story of Elan, Heb. 12. 17. he once refused it and fought it afterwards with teares, but could not obtaine of his Father to reverse the bleffing: much lesse could be sue to God for mercy: to then take heed of despising Gods mercy, for if a man will not take repentance when God offers it, he may feek it, yea feck it with teares, and yet because he despised and neglected it when it was offered unto him, he may goe without it. Therefore take notice that the Spirit is willing to worke life in thee and breed good motions; therefore do thou take heed to cherish these good motions of repentance, holy thoughts and resolutions, left when thou wouldest have it, thou be refused.

The Papifts who hold the Doftrine of Free-will, fay, that if Papifts God make a motion of repentance, it is in a mans owne power to repent, or not to repent as if a man should shew a horse a bottle of Bottle of Hay: that it is without doubt that by and by he will runne after it; Hay, fo fay they, let God make but the motion, by and by man by the power of his own Free-will, will run to embrace it, but the truth is, fuch is the estate of a sinner, that hee is in a worse estate then a beall. For to come to their own comparison of a Horse and Hay. First, he must have eyes to see the Hay, for if he see it not he cannot be haltie to runne after it, for Caco nulla cupido. Secondly, he must have an appetite and stomacke to eate the Hay, which if he have not, hee will not bee haltie to runne after it, or have a defire to

eate it. Thirdly, besides his eyes and stomacke, hee must have strength and jolity, or else he will never rife and runne after it, for alchough there be eyes to fee, and a defire to be fatisfied, yet if there be no strength to rise and catch it, hee is never the better. Now fay that all these three be in a horse, yet none of these are in a man, nor in a mans will untill God worke and fulfill them by his mighty power. For first a man hath not eyes to see the good things of God, Dent. 29. 3. faith he, Yet the Lord bath not given you a heart to perceive and eyes to fee, and eares to beare winto this day. Secondly, man hath neither delire nor appetite till God worke it in him, as it is, Phil. 2. 12. For it is God which worketh in you both she will and the deed, ( or to will and doe ) of his good pleafure, Thirdly, though we have eyes to fee good things, and will to delight in them, yet have we no strength and power to performe them untill God will : as John. 15. 5. For without mee you can doe nothing. So then, this is the doctrine of Repentance, that if God worke not in a man these motions by his power, there is no repentance. Nay, we see God only workes man unto repentance by the power of his Spirit and Grace, fo that he is the First cause of Repentance. Of which let this bee

#### The Use.

James. 1.5 That because the Efficient cause of Repentance is God only, we James. 1.5 must say (as St. Iames saith) If any man lacke missione, let him aske of Godeshat giveth unto all men liberally, &c. So let us say of Repentance, if any man lacke Repentance, let him aske it of God, and he will give it him. It is said of the Rocke, Pfal. 78 20. Behold hee smote the Rocke that the waters gusted out and the streames overflowed, &c. Even so let us pray God by the power of his Spirit, and grace to smite so hard upon our rockie hearts, that by and by may gust out from us flouds of repentant teares.

Secondly, let us learne to take God at his offer, or else at another time we may goe without it, and having it, let us stirre up our

felves to be thankfull unto God for it.

The Second cause of Repentance, is called The Instrumentals

f Cause: and that is, the preaching of the Word, as it is, Luke 24,
27. saith hee, And that Repentance, and remission of sinnes should
bee preached in his Name among stall Nations, so that preaching

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is the Inframentall cause aborof, for though God give repostance (it being wrought by him in as ) yet he doth it by meanes we must not thinke that God will open the Cloudes and come downe from Heaven, and power repentance into our hearts, or drop it ipus, but he hath ordained that we thall get it by the preaching of the Word, for therby we are made partakers of the graces of his holy Spirit, Now consider there are two things to effect this tithe preaching of the Law, and the preaching of the Coffell the first that a man may fee his fin , and the fearefull effate he is inby the fame . The fecond that be may finde there is a remedy and that it is not in himselfe. The law prepares a man for repentance, the wes him all his finnes , and his damnable chere before a went it terrifies the conscience even to the very linking of him downe to hell: and though this be not an infallible figne of grace to be thus terrified and restrained, yet it is the occasion of it, because it helpes to prepare us , and make us willing to law hold of repentance as God workes it in us. As a manchar makes choice of a tree to build with, first he cuts it downe with his and erete Tree. lay it flat upon the ground: & when he hath done fo, then he applies his line and tooles unto it, and so hewes, and sonares it to make it the fitter for his worke. Even fo doth the Lord , first he bears a man flar downe with the fentence of the Law and horrour of his find and then he lifts him up and reftores him with the promifes of the Gospell: And whereas many thinke that it is a strange worke of God to deale thus with a man, and that when God doth deale thus that man is in a wofull and lamentable effarts: the truth is that then the Law (from God) is a fitting and working a man, to be fit for eternalllife, and though the Law cannot bring a man to repentance, yet it is a meanes of preparation : And then after this commeth the Gospell, as a powerfull instrument, and workes Faith and other Graces in us by a divine affiftance.

## The we is.

Because the preaching of the Word is thus a powerfull cause Us it of repentance, that we make much of it and imbrace it, effect ming it a precious jewell of Gods Tressurie; yea, and to feeke and hunger for it by all meanes. If a man were grieyoully ficke upon his bed, and that it were told him that in fuch a

Paybets

ground, such a herbe did grow which applyed would quickly sidde him of all his paine and greete, if he had any meanes to come by it, fure he would creepe thither upon his hands and his feet to have it, no paines would be inkefome unto him, so he might recover his health againe, even so when a man is deadly sicke of sin (as we should all be) and it shall be tould him that in the preaching of the Gospell, there is such a herbe of Grace, the Flower of Repentance, that will cure him of his sin, and restore him to the life of glory. I hope no man is so desperate and carelesse, that will negled the hearing of it. Now what shall we doe in this case, but as it were creeps on our hands and knees, that is, to use all meanes to attain the same, and be partakers of the benefits of the Gospell, that we may be saved: O I shall we be more carefull in such a case of our bodyes then of our soules?

Now besides these two Causes, that may bring us unto Repen-

Helping Causes of Repen-

tance, there be other three causes, which are called Cause any vantes; Helping or furthering causes, because though they doe not worke repetitance in themselves, yet they doe exercise a man to the helping and surthering of this worke in him: I declare it by a similitude when one would saw a Tree; three things are requisite unto this worke. First, there must be a faw which is the Lastrument. Secondly, there must be one to pull and move the saw, to apply it to the Tree; which is the Efficient cause. Thirdly, there must be a certaine oyle and liquid matter to make the saw sunne; which is Cause adjuvant; the helping cause which sunne; which is Cause adjuvant; the helping cause which such the saw and makes it runne with ease: So it is in this great worke of repentance: the Saw or Instrument to worke, is the preaching of the Gospell, which doth saw and worke upon the conscience, as the Instrument of God; and God himselfe is the effectuall puller or worke man to work Repentance in us.

Savve.

Now the Helping The Mercies of God.

Causes are especially three 3. Our sume Considerations.

Helping -Caufe of Repentance. The first furthering cause is, the Mercies of God and the remembrance of them, for when God pure us in minde what he hath done for us, or we can selves confider, what we have lost or hazarded, by reason of our sins, who cannot burrelent and acknowledge the same? considering of Gods goodnesse: as it is Rom. 2. What dost then not know 0 man, that the bountifulnesse of God and his goodnesse.

readucte lendeth thee sa repentance : for looks how many mercies God doth bellow upon us, fo many frong motives they are unto repentance: So lerem, a. God shewing his former kindnesse unto them, expollulateth the matter to bring them unto repentance and contellion, Exek, 20, 42, the Lord the wes for the other And there hall you remember your waves and all your doing swherein you have beene defiled, and ye shall loathe your selves in your owne fight, &c. and lob. 35, 10. he complaineth, that none remembred the mercies of God, and therefore they were not heard in their prayers because they wanted faith to repent. Tourge the pointyet more, that the mercies of God more much to repentance a fee Luke-s. when Peter faw the great drought of fiftes (Lord faithbe) depart from me a finfull man. Thus Gods mercies did bring Peten to the acknowledgement of his fins, Even to the mercie of God bring us to make this use of it to bring us to the confidenation of our fins and to repent for them , and to leve the Lord for his goodnes, and for his mercy and favour bestowed upon us. If a wice ked wife should slip away from her busband, and commit many wife faults against him; If he notwithstanding fend her love tokens from time to time, this kindnesse of her husband must needs bea mighty meanes to draw her backe againe in love and obedience unto him. Even fuch is the kindnesse and goodnesse of God to wards us, that though we flip and flide from him by our fins, yet he fends to us love tokens, his mercies, and his bleffings every days from time to time to bring us home by repentance of vinabilities

The second Helping or furthering Cause is The Indigements of God: this is a principall cause in furthering of our repentance: as we Helping may fee Gen. 42.12. of Josephs brethren, when they were in trouble, cause of then they confessed their sinnes being accused a N ay but to feetbe Repen-Nakedueffe of the land you are come, So the Predigall fonne when Luke 15. he was in milerie, then he came home to his Pather . So If 18. 16. Lord in trouble have they visited thee : they powred out a Prayer when thy Chaftisement was upon them: so the Lord doth mightily Jer. 4.6. convince them of fin, and neglecting his judgements, I bear kned and beard, but they spake not aright, no man repented him of his wickednes faring, what have I done? every man turned to his courfe, as the borfe rusbeth to the battell, and Zephan 3.3. he fayes, The just Lord is in the midft thereof he will not doe iniquitie, every morning dot be bring bis Indgements to light, but the unjust knoweth no hame. So Amos 4.

The Gaafes of Repensance. the Lord there complaines of this, that he fent his Judgements

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from time to eane he lene mildewes and blaffings and many other Amos. 4.

judgements, and yet To surned not unto mee. If a sheepe goe aftray from his flienheard out of the flocke, he will fet his dogge at him

A sheepe, as if he would kill him or worrie him, and yet hee hath no purpose to have him, but ro drive him home to the fold againe, for when the sheepe is come home, he rates and calls off his dogge. So the Lord doth by us, if we goe aftray and turne from his sheepfold, then he fets his dogge at us, as if he would kill us, the dogge of poverties or the dagge of lamenette, or of blindenette, or of ficknesse, or some chose, or some other judgement, and vet he hathino purpose to hare us, it is but onely to bring us home unto bim; for if we be once brought home, he calls off his dogge againe, and rates him, which is Gods end in all afflictions which he from

time to it to time leadeth, su gains of it to shu sait o

The third beloing or furthering Caufe is, our owne considerations ! as Pfallt 19 David faith, I confidered my wayes, and turned my feet to the reftimenies. So untill we come to confider our owne waves. we can never turne unto God. Now this confideration must be in four things: Firthel the Arich account we must give unto God at the day of Jadgement! for all those fins we doe not repent of in this world! If we repent, then the Lord will forgive us, but if we doe not repent, be affured we must answer for our fins. whereas upon repentance. Christ will answer for us, and we may confidently puraway the recountlying upon Christ into which the Apostle alludes. & Gor 1.19. For as the sufferings of Christ abound in mt, fo our Confointion alfo aboundeth through Chrift, Secondly; of the fearefull effare wherein we live untill we have repented, not being the friends of God but heires of hell, not having interest in any promise, but liable to the Carfe of the Law, upon which enfuer death and torments. Which is the chird thing those unspeakeable tortures the soule for ever that endure with the divel and his angels for evermore. Fourthly the confideration of foure other things.

First, The necoffing of Repentance, that it is fuch a necessarie grace as without it we cannot be faved, for there is but two waves eithered repent or effe to perith. For if a man were ficke, and a Physician should come to him and temper for him such a Potion. which if he did not take, he could not choose but dye, one would

A ficke man.

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thinkes man could not choose but take it though it were soint his stomacke; Even so wee are all sieke of the disast of since, and the Lord hath tempered a Potion for us to drinke, and he tells us, if we doe not take it, we shall not escape condemnation. Now this Potion, which the Lord hath tempered for us, is repentance, therfore we must be contented to take it though it be against our stomacke.

The second consideration is, The utilitie and profit we have by it, for if we repent God will forgive us, but if we repent not, God will make us answer for it at the great day of Judgement: here is our choice, repent and be forgiven; repent not and perish: so the Lord promiseth Forgivenesse upon Repentance, Isa. 18. Though your sins were red as scarlet, he will make them white as snow, if you repent and obey; that is in Gods account it shall be so.

The third confideration is: The readiness of God to receive w; then he will turne his frowning anger into loving favour, his curfings into blessings, his judgements into mercies: so some as the Prodigall sonne came home to his Father, we see how willing and how ready he was to receive him: So it is withevery sinner so some as here turneth home to God, the Lord is presently ready to receive him, and to forgive all that is past.

The fourth is. That one day we find die and how from we know not:
but if we die without repentance, we must be danned for ever.
Therfore, this should make us repent and turne unto God. I remember the meditation of a learned man: faith he; The thate of a simmer is lik a man travelling or going a journey, and as he went he fell into a pit full of makes, toades and serpents, in the mouth of One in a which pit there was a tree, a bough wherof (as he fell) he catche journey.

hold of, and did hang thereby, at the roote whereof there are hand was a leane and hangry-bitten beaft, that every day hand a which heaft is a shaded of the angle of the same and handre of the same and hand

heilding of a nater it, too significantly wang much he go de ye the bailding up of y ow bose take so with he is the fact in the deprayed nature of enapsanationed locked of each to forme our felices, we take our telices, we take our telices of each of the time, we take our felices.

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To day if you will beare his voice, harden not your hearts.



EE spake the last day of the Causes of Repentance; first of the Efficient Cause which is: God, Secondly of the Instrumentall Cause, which is the preaching of the Word, or the Gospell, Thirdly of the furthering or helping Causes, which (I laid) was. The mercies of God, the Judgements of God, our owne considerations.

Now the next thing we are to speake of, is. The Time of Repositive; for it is in vaine to know what we have to doe if
we deferre to doe it in due time, or take exception to the time,
as you see the Jewes did, when they were called upon to build
the Temple after their returns from the captivity. Hag. i. 2. This
people say the time is not come; the time that the Lords house fould
be built: So for us to say, the time is not yet come wherein we
should repent: but if God tooke it ill, that they should put off the
building of a materiall house, what will be say unto such as deny
the building up of their soules to life everlasting? But such is the
deprayed nature of man; that when we should seeke God and reforme our selves, we take exception to the time, yea when we
are pressed unto this duty by a godly Minister, we are ready to
arie out with the divells against Christ, Math. 8. 29. Are thou
come bither to corment in before our time? The reason of this delay

Hotele,

is because if we have serious and fad thoughts of repentance, we thinke and conceive that we have true rependance indeed. But we must not so deceive our selves to say, I have thought so ,: I had a purpole to repent, and to doe the duty, &c. But to come to The time of Repentance, it may be confidered

I. Generally. 2 Particularly.

DOGI

The generall time of Repentance; is the Time of this life; for there is no repenting when a man is dead. Therefore here are In this two rules in the Generall. First, that this whole life is the time life. of repentance. Secondly that after death it is a work that cannot be done. Therefore let no man prefume of further mercy then he in able to call for, which is in the time of this life. All the Scripture is cleere for this: as lob, 9.4: I must worke the worke of him that fens me, while it is day, the night commeth when no man can work, So Gal, 6 20, As we have therefore opertwiste; let us doe good unto all; and Beclef, 9.10. Whatfoever thy hand findeth to doe, don't with thy might for there is no work or device, nor knowledge; nor mifdome in the grave whither thou gooft; and thus we fee that as the time of doing good is in this life, to is the time of repentance, and as wo can doe nothing being dead, no more can we repent being dead,

For this purpose leremie reasoneth with the people, Give glory to the Lord your God, before he cause darkne fe, and before your feet flumble upon the darke mountaines, And David faith, Pfat, 39. wit . O frare me that I may recover strength, before I goe hence and be no more: So then if we have any thing to doe, doe it with all thy might; if thou have to repent, repent earnestly; if thou have to pray, pray fervently : if thou have to heare, heare diligently : if thou have to give give cheerefully, for when thou art in the grave, chyfer all oportunitie is gone, all sime is taken away. I remember a on Platie pretty meditation of a learned man, faith he : As long as a mur- vide Murtherer is in the way to the Iudgment feate, he may make friends to derer. compasse the matter, but if the Judge have given sentence and he be condemned, then he may looke for the hang-man, for the fword, and for the halter, and for the darke dungeon. Even fo as long as we are in the way to the judgment, that is as long as we are in this life, we may labour to compafle the matter, we may make friends with God, but if once we be dead and the fentence have passed, we may looke for the divell and hell to seaze upon us; all therefore

fore (faithine) my good bris brist, detroit the time of join life paffe mirbout repentation, for death will come, and the judgement will come; therefore grieve and forrow, mourne and lament, whilst

you have time and live here.

It is true indeed, that allebe wicked in hell hall repent every veine in their hearts, when they shall fee what flyes and flables. they have made of their bodies, by their fins of Idolatrie, Adulterie, Drunkennesse, Swearing and prophanesse, they shall mourne and lament, and waile for it: but they shall have no benefit or profit thereby for this bond of repentance shall be Afflittive and Benall, it shall be to their further increase of torment a therefore if we would have comfort by repentance, we must repent betimes in this life for it is better to forrow and mourne here where we may have comfort, then hereafter, when we can have none. In worldly bufineffe either planting, building, or purchafing, two make halt while we live to fee all things done betimes, and fetled during our lives, nay, we think it will not be fo well done, as when we our felves overfee it . And shall we not much more regard the preparing and fitting of our selves for Heaven, which cannot be done unlesse we faithfully repent in the time of this life and as it was commanded to Hezekiah to fertle his house in order, for he should die : for are we prefled to the duty of repentance, before we die, that in our life, our foules may be prepared for Heaven. Is it not then high time for wicked men to prepare themselves to repentance in this life, considering all hope is debarred them after death? and it was a law it was

Hezekiab.

#### Now there be divers reasons why this is so that Repentance must not be put off.

First, Became the delaying and putting off of Repentance is dangerous. Secondly, became the true time of Repentance is, to begin as some is we can, and the sooner the better: a man cannot begin to repent him too soone of his sins, because he cannot leave and for sake his sins too some this is urged by the wise man, Ecolef. 12.1. Remember the Verenter now in the dayes of the youth, while the evil dayes come in most the years draw nigh, when thou shalt say, I have no pleasure in mem. For then we will be unfit, and many inconveniences depend upon

upon decrepidnesse, for such may be the distemper of the bodie, that the minde will have small rest, and lesse list to make facrifice. Therefore begin as foone as may bee in thy youth and strength of thy body, and as Abraham rose up early in the morning Abrahams to facrifice unto God, fo rife thou up early, and begin betimes to rifing. repent thee of thy finnes: taking home the Apostles exhortation, Heb. 3.13. Whilft it is called to day, if yee will heare his voice, harden not your hearts, &c. As a man that hath a long journey to goe will rife up early in the morning, and prepare himselfe, so must weremember that we have a long journey to goe when we goe to Heaven, yea lo long, as wee shall never returne againe, how had Long wee need then to prepare our selves to Repentance, and begin journey. betimes, confidering we cannot come thither without it. But more distinctly.

#### There be five maine reasons to moorve us to speedy Repentance.

The first is , Because early Repentance is more certaine and fure then that which is deferred, for we know not if God will grant us Reason to time, or not, to repent hereafter. Wee that are in the Church to Repent day, may be in our graves to morrow; and though he doe give betimes. us time, we know not whether hee will give us the meanes or grace to repent, and if he doe give us the meanes, we doe not know whether he will bleffe the meanes unto us. Therefore it is good for us to repent whilft it is to day, whilft it is offered us. This was it which made Isaac resolute to bleffe his children betimes, Genef. 27.3. Behold now I am old, and know not the day of my death; fo because we know not the day of our death, how soone we shall leave the world, and lay downe our heads in the dust, it is good for us to begin betimes and leave a bleffing upon our foules before we'die. Augustine faith well, he that promised to forgive thee if thou repent, did not promife thee that thou shouldest live till to morrow : It is true God hath promifed, that he shall not die anguft that doth repent him of his finnes, and that in many places of scripture. Now if we will consider how just God is in his promises, and faithfull in his performance, who would not repent? but remember withall that these promises are neither made or availeable unto any, but unto fuch as Repent.

Secondly

The Time of Repentance.

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Secondly, Because early Repentance is more fruitfull then late, for Reason to though late repentance may be true, yet commonly it is not so fruitfull, comfortable, nor accompanyed with so many graces as betimes. that which is early: the Thiefe upon the Crosse, had late repentance, and yet it was true and sufficient for the salvation of his sonle, but it was not accompanied with so many graces, nor brought that glory to God as it might have done being more early. Againe, Paniwas converted, and repented betimes, and we know how abundantly he was stored with graces, and brought glory to God,

and comfort to the people of God.

Uses. Uses

It is for men to remember this in their health, and to provide betimes, because a man hath not power over himselfe to doe any good in his best health and memory, much lesse when any impediments and hindrances come: when a man doth repent on his death bed, it may be the Lord will be mercifull, but yet let us deale more faithfully with our soules then to trust or presume upon that, remembring that early devotion is most fruitfull. Indeed if a man forsake sin in the strength of his body, and repent, God hath the greater glory in the conversion, though affliction worke it. In the storie of the Prodigall, Luk, 15, what sweet passages are there for timely repentances and to personate a mercifull God, by a wise and mercifull Father, let the world say what it can, and men judge as they list, he that supposeth himselfe most righteous must repent, as it is in Christs invective against the too forward Jewes. Luk, 13.

5. Way but except yee repent, yee shall all likewise perish.

A third reason is, Because early repentance in the more easie; For

the longer we go on and live in fin, the harder it will be to repent; if thou findest it hard to day, it will be harder to morrow, and if it be hard this weeke, it will be more difficult the next, and if it be hard this yeere, it will be much more difficult the next: Therefore God makes no limitation, but fayes plainely, Heb. 3. 13. To day left

any of you be hardened strongh the decestfullnesse of sin, and verse. 15.
To day if you will heare his voice, then harden not your hearts, &c.

I remember the faying of a learned man, if presently after a great raine it be hard to get over a river, then it will be much more harder at noone, and worse at night, when all the streames are come into one course and current. Even so, if it be hard to repent pre-

ne course and current. Even to, if it be hard to repent pre-

3 It is the more cafie.

High Ri-

fently after a fin committed; It will be harder when one hath committed twentie fins, much more when he hath committed thoufands of finnes, when all the fins of his life come to one course or

current, therefore timely repentance is the easier.

The fourth is, Because the longer we lye in our sinnes unrepented of, the more fower and harft they will be : for the measure of our repen- Late Retance must in some fort be proportionable unto the measure of our pentance fins. If our fins be great, our repentance must also be great; and attended if our fins be small, our repentance may be the lesser; for the more with the fins bee committed, the more forrow, griefe and teares there fowernes, must bee in our repentance for them, as we see in nature, the fronger the ficknesse is, so much the stronger must the Physicke Sicknesse. bee. The Jewes did temper for Christ a bitter Cuppe to drinke, Bitter but by our fins we have tempered a cup for our felves to drink for Cup, every fin we commit, is as a drop of poyfon to make this cuppe fo much the more bitter untous: we fee by experience, that if a man breake a legge or an arme, the longer it remaines unfet the Legge worse it is to be joyned, fo the longer we live without repen- broken. tance, the worfe it will be to repent : therefore the best is to crie unto God betimes :w ben our heart is over-whelmed. As in difeafes Pfal-12.0 the Physicke is alwayes tempered to the strength of the diseased, Physicke. but the longer it is deferred, the more dangerous is the cure : So it is with our fins, we must have the Physicke of repentance to cure us, according to the measure of our fins, as I have shewed. If a man have made himselt a great burden to carry, and should assay it on Great his back, and fo he findes it uneafie, and to presse him very much, if he should then throw it downe and put a great deale more unto it, and then begin to lift it againe, but upon the fecond tryall finding inheavier then before, if he should fall into a great rage, till he add twice as much strength and labour to carry it the lighter, would we not think fuch an one foolish, thus willfully to increase his barden? fo is it with the children of this world; because they finde repentance somewhat uneasie at the first, they cast it from them, and by that time they come agains ( having added more finnes, and made their burden heavier) they are compelled to their greater forrow and greater repentance, to wraftle with fo grievous a burden, at a wonderous great disadvantage.

The fifth Reason why early repentance is better then late, is :

Because

It is more pleasing. Old fervant.

Because it is more pleasing unto God: tor he for the most part reckoneth more of an old disciple then of a new. As we see by experience, usually one will make more account of an old fervant then of a new, he will commit more trust to him, and be more familiar with him. Even so the Lord makes more reckoning of an old Difciple, then of a new, wherefore by all these reasons we may see, that early Repentance is better then late. And therefore now let us doe as it is faid, I Chron. 22. 16. Arife therefore and be doing. the Lord will be with thee : So feeing wee have fo many fins to repent us of, and that God must have the temple of our soules new built and re-edified let us up betimes, and be doing with our Repentance, As Pro. 2. 28. Say not unto thy neighbour goe and come agains to morrow : but give when thou haft it by thee : So fay not unto God, when he offers thee Repentance, goe and come againe : I will liften to this another time, but liften while it is time, and refuse not mercy when it is so neere thee. Wee fee that in the practife of men, they cannot induce to bee put off from day to day in those things they defire to have, but they will take it as an injurie done unto them. So the Lord takes it as a great injurie and wrong done him, when men put off their repentance from day to day.

The common course of the world is to deferre Repentance unto the day of death, thinking that to be the fittelt time for it: But fuch are deceived, for of all other times this is the worlt for it,

and that because of two impediments:

Store The other in Grace, a sawob it goods were blunds of li

Impedimentat the houre of death.

Putting oft.

Berkels

- The first impediment in Nature is, The Dolour and paine wherein the partie at that time is; for when paines be upon a man, how unfit is he then to repent, when it is tedious and irkfome to speake or to heare any noyfe; O how unfit is a man then to fee all his finnes in order before him, to forrow and mouthe for them, and that he hath offended , by them, fo gracious and good a God? In Ifrelites, this cafe it befalls unto many at fuch times, as it did with the Ifraslizes. Exed, 6 9. Moles told them, that the Lord would bring them out of Enget, that hee would take away the burdens from their thoulders, and that hee would bring them into the land of Canaan, which hee had fworne unto their Fathers to give unto them . But the text thewes, That they ded not bearken unto Mofes,

for.

for the anguish of spirit, and because of the cruell bondage they were in. So for the most part, when paines and ficknesse are upon one, he is not fit to liften unto any good counfell or admonition, that any one can bring him, be it never to comfortable unto others; therefore the time of death is a most unfit time for the beginning of

ampedi. At that time may be rhefe; Eirft, Cod mer de sont apparent Secondary, Because the time of death of the sure manual man affather the sure of the sont apparent of the sont times the most terrible and fearefull : Vntill he have obtained the Impediaffurance of the forgivenes of fins, and that Heaven and happineffe ment at belongs unto him. If a Philitian thould come to take away a legge of death. or an arme from a man, what a fearfull thing would it be? how Phylitian. much more fearefull to a naturall man is death, which comes not to take a legge or an arme only, but to rent body and fould afunder, to be at last tormented for ever? So that when death comes with To dolefull an errand to seperate two old friends , this sime must neede be a molt indisposed scalon to repent in allers flom one

Thirdly, Because of worldly Cogitations, as the disposing wife and children, house and lands, and other goods; all these must impediate needs hinder the motions of repentance. As if a man have a can-death. dle lighted in a Mine under the carth, if it be meare or unders Acandle. dampe, this will come and pur out the candle : So when in the time of ficknesse there is a candle lighted of good motions and meditations of repentance, then thefe new mutinous cogitations enter in, to think what shall become of wife and children, this and that friend, and how to bestow our goods; these (like a damp) extinguish the good thoughts of repentance.

The fourth is, That God then ordinarily punishes our neglect of this duty in our health, with hardeneffe of heart in our death-beds : As it Impediis Prov. I Because he called then to us, and we would not answers our death. therefore we call unto him, and he will not answer is, even when our feares come like a whirlewind, and our desolation posteth upon us. And Christ faith to Terufalem ; would to God thou hadft Mat. 23 knowne in this thy day, the things which belong unto thy peace; but ulc. now they are bid from thine eyes : Worke (faith our Saviour to the Joh. 9.4. Jewes) whilf it is called to day, for the night comerbin which no wan can worke: So that this night time of ficknesse is a fall times the malt unfit to repent in ; when God may justly leave as comforties, because we would not ere that time hearken to the words of in-Aruction, and walke in new obedience, and and has ve suit

molphill.

### So for the most part, when paines and felreche are upon one, he The Impediments of Grace

Impedi-Grace. T

incar ou

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of destile.

Paratita.

the beginning of

At that time may be thefe; First, God may deny my the meanes to ments in work faith and repentance in me our comforters and helpers then shall be filent; tongue-tyed or absent; when we most wish, defire, and languish for comfort and helpe; then one of a thousand may be denied us.

W Secondly, Though he do give us meanes, yet it may be he will not bleffe them ; or make them powerfull and effectuall unto us. And though he do bleffe the meanes, yet our comfort shall then be the leffer, for ordinarily he doth more bleffe the publike, then the private meanes unto us : wherefore of all times, the time of death is the most unable for repentance, and the worst : wherefore now O yes my hearers Flet my counfell this day be acceptable Ecchians in your eyes and cares : Remember now your Creator in the dayes of your youth, health, and frength : the fooner it is done, the betreer, caffer, and more comfortable will your life and death be : do therefore in this, as Abraham did when he facrificed Mase, he role Abraham, ap early in the morning; fo we should rife up early in the morning of our age and youth, to offer up our felves, our foules and bodies unto God as a living facrifice : our Ifant must at one time or other be facrificed : therefore let us repent and bewaile our finnes betimes : for it is a fpecial point of prudence, to doe that

#### Now for the Particular Time of Repentance, there be fixe things A Confiderable.

betimes which must needs be done. Thus of the Generall.

The first is, When a mean bath committed any new finne, then is a Speciall time for him to renew his repenrance, as he hath renewed his finne, So Daviddid, 2 Sam. 24, 10. Where it is recorded, that Davids beart (mote him after that he had numbred the People, Thus by and by he renewed his repentance, after that he had confessed

confessed and seene his fin . So Peter Mar. 26, 73. It is written of him, that after he had remembred the words of Christ, He were out and wept bitterly. Thus every new act of finne must have a new aft of repentance, as I have faid. It a man have an arme or a legge Arme out out of joint, he can never be quiet untill it be fet and put in order of joyne againe; fo should it be in our committing of since; for because every finne fetteth the foule out of joynt, we should never be quiet untill repentance have put all in frame againe. Wee fee by experience, that if a candle be blowne out, if a man by and by run to the fire with it, the fooner he comes, the cafer it will be light- Candle. ed againe, and the fooner : and the longer he tarries, the longer it will be ere it take fire; even fo when a man falls into any lin, the fooner he repents of it, the more casie and better it will be for him; and the longer he defers his repentance, the harder it will be for him to bring his heart to the duty. Therefore it will be best for us to take the best courses which may bring us unto falvation; no fooner to have finned, but prefently thereupon also to renew our repentance: as the wife mans counfell is, My fonne if thou

hast finned, deferre not thy repentance.

hir all

Secondly, it is a speciall time of repentance, When any judgement of God either publike or private fals upon us; as the Prophet Thewes, 1/a. 26. 16. Lord in trouble have they visited thee they poured out a prayer when thy chaftening was upon them, So Lam, 3.40. faith the Church, Let we fearch and trie our wayes, and turne unto the Lord. When God fends sicknesse, blindnesse, or lamenesse, losse in our goods, friends, reputation, preferment, or fuch like, then is a speciall time to repent us of our sinnes. For it is a sure thing that the judgements of God come by reason of our sinnes, and so questionlesse God will renew his judgements, if we renew our finnes; which cannot be removed but by repentance. If a mans house be on fire, he will cary out his Flaxe and Towe, Wood and House on Straw, with every thing elfe which is fir and likely to angment fire. the fire: and then doth he cry for helpe, and powre on water to quench it; even to because our sinnes do nourish the fire of Gods wrath, and will confume our foules, if we do not carle them out of fight by repentance, therefore we should fet about this worke: and take away all that matter which may increase the fire of Gods vengeance upon us : which is, to put away our finnes by repentance, as we fee Dent. 9, 20. Mofes did, for thus he records it, And

Kings Writs,

The Lord was very angry with Raton to Have deffrored with and? Frayed for Aaron the Jame time. Here you fee how a judgement was removed by Aurons repentance, and Mofes prayer. We fee if the Kings write be out against a man to attach him, Baylines and Sheriffes lying in waite for himm every corner to arrest him: fuch a man will prefently labour to compatie the matter, and bring it to agree neht for feare of imprisonment: So when the Writs of God are out against us, and his judgements (like Serjeants and Bayliffes ) dogge us in every corner : what shall we doe in this cale? but labour to compane the matter betimes, to be wifer for our foules and immortality, then they are for a little temporall punishment in this life: and to make a good use of Gods judgements upon others : the omission whereof made the foirst of God complaine thus, Revel, 9, 20. And the remnant of the people which were not killed by thefeplagues, repented not of the workes of shelp hands, where the Lord complaineth of them, that they had no regard to his judgements. So Amos 4. 6. And I also have given you cleannesse of teeth in all your cities, and want of breadin all your places, yet have ye not returned unto me, faith the Lord. The like we have ler. 5. 2. Thou haf fricken them, but they bave not grieved; thou haft confirmed them, but they have refused to receive correction, &c. So that by these places you see, it is a special! time for us to call upon God when his hand is upon us, and we fee apparently, that our finnes doe pull his judgements nearer and nearer us. Thirdly, When God affords us any special meanes, then he lookes.

for special actions and affections, in turning towards him: as at the comming of John Baprist, Mar. 3. 10. And now also the axe is layed not the root of the tree: before the axe of God was layed to the boughs and branches, but now to the very root, at which time there is no remedie, but that Everytree which bringers not forth good finit, must be hand down and cost into the fire. So it is said, Act. 17-30. And the times of this ignorance God winked at, has now he commandeth all men every where to repent so that when God sends speciall meanes, this is a speciall time of repentance. Ships that have lien long in the harbour, yet as soone as the wind blowes, by and by they set forward to their intended journey, as it is said, Act. 17, 12, And when the south-wind blew softly (supposing

that they had obtained their purpase ) they loosed thance. Even so

should

Ships.

3

should wedo, when we have lyen long in the harbour of fin, done little good in Religion, or to the Church of God, yet when the wind blowes, when God offers gracious and good meanes, when we have to faire an opportunitie, we thould lay hold upon the good things that be for our falvation. So that this must needs be a fearefull abuse of Gods kindenes and goodnes; that when it is a speciall time of Repentance, through our corruptions we make it a fpeciall time of wantonnesse and unclearmesse; and we are to farre from being the better for all our speciall meanes, that we become worse and worse : and so bring judgement upon us. Our Saviour Christ, Mat. 11.20. &c. doth upbraid those Cities wherein he had done most of his great works, because for all this they had not repented them of their fins, where he tels them, That it shall be easier for Sodom and for Comorrah in the day of Indgement, then for them : - So if we do not profit by the preaching of the Word, and the good meanes which are amongst us at this day : the estate of Sodome and Gomorrab at that great day, shall be easier and better than ours. So let us take heed it be not fo with us, for what a fearefull figne of damnation is this? when we thus fet open the gates of hell, by being no more carefull to come to Faith and Repentance, and other faving graces, in the midft of fuch abundance of meanes.

Fourthly, it is a speciall Time of Repentance, when we go about any great worke: for many times in our honest labours, there are many croffes and troubles which do befall us, because we have not repented. Therefore it must be our wisdome when we go about any great work which we would have to prosper; then to repent, lest we encounter with great crosses: So Ezra 8.21 he practifed it: fo Eft. 4.16. fo Iehoshaphat, 2 Chro, 20.12. The omission of this duty(you fee) was dangerous, loft. 7.11.12, they could not ftand before their enemies, faith God unto Ioshna; Vp, Ifrael hath sinned, and they have transgressed my Covenant, therefore the children of Israel could not fland before their enemies : Even fo it is with us, we cannot stand before our enemies, God doth not blesse our labours, endeavours, nor any thing we take in hand, because we do not prepare our felves unto repentance, therfore (as I faid) when we have a great work in hand, it is a speciall time of repentance: and herein we must imitate the servants of God in their examples: when &zra had a great journey to go, first he fasted and prayed: fo many o. ther of the Saints fore-named: this was their practice, and so must

V

it be ours, chiefly when we come to heare the word, or receive the Sacraments, then we must be sure to have repented foundly for our fins, or els as we cannot expect mercy, fo we depart away without comfort. As a man that would draw a river into his ground, he must first prepare the channell, cut downe the bankes, and stop the passages; so must men do with their fins, that would have the

river of Gods mercy to run through their hearts.

The fift special time of Repentance is, Every morning when we arise and every night when we go to bed: for, as we fin daily, so must we daily renew our repentance, let us then repent every morning Steward. before we rife. The steward who hath but a short memory, will be often casting up his accounts and reckoning with his Master. he will never let them tarrie too long without cleering and making even; so became that our memory is short, and that we soone forget our fins, we should defire to have often reckoning with the Lord, every day to make even with him. If we would thus often

doe, we should have but a few fins to repent us of when we come to die. We fee by experience, if a man have a little brook that runs through his ground, as long as he keepes the channell cleane, that the waters may still avoid, it will never annoy him; but if he fuf-

fer the gutters to be stopped with mud and dirt, and weeds to stop the course and carrying of the water, by and by it will overflow his ground. And even fo, though a man have some fins which anpoy and trouble him, yet if he will be daily cleanfing the channell of his heart, and make the channell open by Repentance, there will be the lefte danger to his foule, as we fee it was faid of Davids practice, Plal.6. He talkes of a vexed foule, wear isomnesse with groaning, making his bed to fwim with teares, confuming of

his eyes, and the like : fo mult our Repentance come with fighs. groanes, weeping, and wringing of the heart, (if it be possible) that To we may be the better affured, that it is unfained and rightly

bred; and that it is such unto which God will have respect.

Sixtly, the last speciall time of Repentance, is, At the houre of death; for then indeed is the time to renew our Faith, Repentance, and al other graces or never. Even as a man that hath been at great Ship buil- charges for the building of a ship to carry himselfe safely a very long journey, when he is ready to put forth into the fea, then hee especially lookes that all his mafts, sailes, anchors, and tacklings bee ready, fit, and prepared: so howsoever a man deale with his

Faith.

River drawne.

Little Brooke,

ding.

Faith, Repentance, and other graces all his life time, yet when at the houre of death, he comes to lance forth into fo rough a Sca for his last journey; he must then looke all over againe, and see that nothing be wanting; but that his faith, prayers, penitency, love, and fuch like, be in a readinesse for to conduct him in peace and safety unto the end of his last journey. But commonly men do by Repentance, as great men doe by Banquets after a great Feaft : Banquets. they fit and gaze, and admire, but their stomacks are gone; many in this case have no stomacks to eat: So many men looke at these excellent things of God, admire them, but will not ear, will not repent, leave their sinnes, &c. But let us in the Name of God (who know better things, and have not thus learned Christ) go on, resolve, labour and practice Repentance, ere it be too late: which now is

> our next Point to be handled the next time.



V 4



#### LECT. VI.

#### VI. THE PRACTISE REPENTANCE.

#### FOEL 2. 12.

Therefore also now (saith the Lord,) Turne ye even to me with all your heart, and with fasting, and with weeping, and with mourning;

And rent your heart, and not your garments, and turne unto the Lord your God; for he is gracious and mercifull, flow to anger, and of great kindenesse, and repents him of the evill.



E spake the last day of the Time of Repentance, where we showed, that for every new sin, there must beea new act of Repentance, and as we fin daily, fo we must daily repent. For (as I then shewed) if a man have a little Brook which runs through his ground,

as long as he keeps the channell cleane, puls up the weeds, and dirt, and fand from stopping it up, he is fure it will not annoy him, nor overflow his banks: So as long as a man doth daily renew his repentance, and pull up the weeds of his fins from his heart, he shall be fure that the river of Gods mercy will run smoothly and currantly into his foule: thus then you fee Repentance is a daily duty, and only in the time of this life to be performed; as we commit daily fins, so had we need of daily Repentance.

Now.

Now the next point we are to fpeake of is, The Practice of Repentance, or manner how we must repent; for (it may be) some men will be ready to except and fay, feeing Repentance is fuch a necessary duty, as no man living can be faved without it, and seeing the time of this life is nothing els but a time left of God to repent; and I am willing to performe this great work, but alas, I know not how, nor in what manner I should repent: so that as the Disciples faid unto Christ, Luk. 11.1. Lord teach su to pray, fo may we fay, Lord teach us to repent, we be willing to repent, but know not how nor in what manner.

Wherefore we are to know that in the practice of Repentance there must be foure severall things, that is, in the presenting of our selves before the Throne of Gods Majesty, and attempting or performing this our duty of Repentance, for the acquisition of our

falvation, there must be

I Examination.

2 Humiliation.

3 Deprecation.

4 Refolution. Which be the foure things required in the Practice of Repentance

First, There must be examination: for, every one that will repent, must first examine himselse in the matter of Repentance, Examinahow to finde out his owne finnes and offences: for, how can a man repent him of his fins, if he doe not know them? So he that would repent, must first labour to come to the knowledge of his fins; now he cannot know his fins, but by examining his heart, and his own waies, that he may finde out his owne strayings and wandrings from the Lord, by the righteous rule of the Law of God, the Word of God must be the candle to light the mind, and to direct and shew what is good & what is bad; what is fin, and what is not fin : what is pleafing unto God, and what is displeafing unto him, as may be feen Lam, 3.40, faith the Church there; Let us fearch and trie our maies, and turne againe unto the Lord. Meaning that unleffe we will feek and fearch into our own hearts to find out the things that are amisse, and seeke and fearch, as a man looking diligently Thing for a thing loft, who lighteth a candle and fearcheth every corner, loft. till he hath found the thing, we shall never be able to finde out all our finnes : So the Prophet fayes, P(al. 119.59. I confidered my wayes, and turned my feet unto thy testimonies. Seeing then it was

Ill wife.

the confideration of his owne waies, which made him turne into the waies of God, let us practife the fame. The like we have in the ftory of the Prodigall Sonne, Luke 13.19. And when he came to himselfe, he faid, I will returne to my Father, &c. When hee had examined his owne state and condition, then it came into his minde to returne unto his father : fo then the Point is, That in the Practice of Repentance there must be examination of our owne maies, which is a thing contrary to the course of the world, who are prone to looke into other mens waies, and neglect their owne, The bealts Rev. 4.8, were full of eyes within, but the most men have eyes without, to looke into other mens fecrets, but not into their owne faults at home : fuch men may be likened unto husbands, who because they have unquiet wives at home, love as much as may be to be abroad, because they can no sooner put their heads within the doores but by and by their wives are upon them: Even fo it is with him that hath a bad conscience, as with him that hath a bad wife, no fooner he can come home into himfelfe, but by and by his conscience is upon him, ready to raile at him and rebuke him for his finnes, fo that he longs as much as may be to be abroad, and to deale with other mens fins, rather than his own. But Paultels us I Cor. II, 2 I. That we must judge our selves, if we would have God not to judge us. Therefore every Christian man should fet up a Tribunall and Judgement-Seat in his owne heart, and make a folemne arraignment of himselfe, that is to say, that he so fet himselfe before God, that he first undertake the triall of his owne waies, and confider wherein he hath offended, and what finnes hee hath committed against him: then he must bring the bils of indictment against himselfe, make a presentment of his owne faults; where he hath finned, when offended, and how difpleased so good a God. And thus every man must judge himselfe, that God do not judge him: for, a judgement must come. Saint Austen fayes well, That fo often as a man remembers his sinnes, God forgets them. If thou examine thy felfe, God will urge no further; if thou judge and condemne thy felfe, God will not judge thee; if thou punish thy selfe, God will spare thee. So then this is the first Point, we must examine our selves how we have offended. Now in this examination there are two things required.

I There must be a right Rule to examine by.

<sup>2</sup> There be certaine Heads, upon which we must examine.

First, for the Rule: There are certaine false Rules which wee must remember never to take hold of.

First, That a man must not examine bimselfe by himselfe: for, a man False Rule may be in a better case then formerly, and yet in no good estate: he may have left groffe finnes, particular finnes, and yet be infinitely short of true goodnesse. So that a man is but a false rule unto himfelfe, when he will think all to be well, because he findes fome better times than he was wont, To this effect Saint Paul fayes, 2 Cor. 10.13, Wherefore let him who thinketh he frandeth, take beed lest be fall. And againe, 2 Cor. 11.12, hee condems this rule, faying, Wee are not of that number who compare themselves with themselves.

The second falle Rule is, When a man will examine himselfe by others: because he sees others subject to more grosse sinnes, or live openly more licentiously than himselfe : as the Pharisee, Luke 18. 11. deceived himselfe : I thanke thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican; you fee he was better than a number of other; no extortioner, adulterer, oppressor, unjust dealer; and yet he could not be justified of the Lord, all this could not excuse him: so you see this is but a false rule to examine by, we should rather do as the Apostle commands, Gal, 6.4. Let every man prove his owne worke, &c., and then be shall have rejoycing in himselfe, not in another.

A third falle Rule is, When a man will examine himselfe by the Falle Rule speech of people and the account that the world makes of him. But we may be in much account with others, accounted a good Chriftian, and a good liver, and yet all this be but as a shadow before God, and therefore the Apostle faith, Rom. 14.4. Every man must fand or fall unto his owne Master for God is able to make him fand. And 2 Cor. 10.18. he shewes, no commendation ought to be built upon, unlesse it be of God; For not be who commendeth himselfe is approved, but mbom the Lord commendeth. Wherefore even as it was faid of Belteshazzar, Dan. 3. Thon art weighed in the ballance, Belteshare and found light; so if we measure our selves by this Rule, we shall zer. be found too light in Gods ballance. The true Rule is a righteous Rule, therefore we must examine our selves by the Law of God every one who would have a true trial of himselfe; and then as the Carpenter Carpenter when he hath applied his threed and line unto the timber, by and by he fees where it was crooked. So when a man bath thus

Falle Rule

The Practife of Repentance.

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thus applied himselfe unto the law of God, hee soone shall see wherein he hath been finfull and faultie. So this Rule God gives unto his people, Dent. 30.2. Obey his voice, according unto all that is commanded thee 111 29 Date

Now for the heads which we must examine all our sinnes by, they be

I Imward. 2 Ontward.

Falle Judge

And God is the Judge of all, that is, we must examine our selves of all our finnes committed against God, and against our Brethren. There is a corruption in nature in the examining of our fins: we deale by our felves as a false Judge doth by an offendor; examine him to flightly, that one may fee he would willingly fave him; or that he is afraid to finde him faulty; Even so in the examining of our felves at the best, we looke but at our outward sins, being loath to fearch into the inward fecrets of our foules, to finde out the poyfon and corruption of our hearts, for from the heart commeth all manner of wickednesses: so that the true examination must be of all our fins, fo farre forth as by any meanes wee can come to the knowledge of them: both of finnes against the first and second Table, secret or open, what kinde soever they be. Trades-men you know (especially in great Cities) use to keepe a booke of all their expences, of their layings out and commings in; and fo are often casting up their accounts, to see whether they gaine or lose in matters of the world: So wee should take an account of al our actions, and keep a register of them; every night we should cast over our accounts, to see how we have finned and offended God, and how often, how we have repented: if we finde things to be well, we should blesse God for it: and if wee finde things to be amiffe, we should be humbled in our foules for it : thus we must labour to view all our actions, as we see God did, Gen. 1. when God had made an end of his first daies worke, and so of the rest, it is said, He beheld the same, and loe all that he had made was very good. So should we from day to day take a view of our works speeches, and the like, to see whether they have been good or bad

men.

Trades-

tion.

The second thing in the Practice of Repentance, is, Humiliati-Humilia- one for, when a man hath feene that he is a finner, and lies in fin, this is not enough; but then great care must bee had also to bee

humbled

humbled for them; that is bitterly to weepe and mourne for them, even to the shedding of many teares if it be possible : So Peter did Mat, 26, 75 . in is faid, And he west out and west betterly. &c. So Mary Magdalen Luk 7. 28. it is faid, And fore stood behinde bim werping, and began to wall his feet with her teares, and then wipe them with the brires of ber head, So David. Pfal, 6.6. confesses of himself, All the night I make my bed swim, I water my conch with my tearer. So we fee it is a plain case, when once we have feene our fins, the next thing to be done is to be humbled for them (as I have faid ) even to the faedding of reares, which in Gods fight are fo pretious and acceptable, that he gathers and puts them up in his bottle, as Pfal, 56.8. Thou selleft my wandrings, gut thou my teares into thy bottle; all other teares fall to the ground, and are to little purpose, but every teare that a man sheds for sinne, that he hath. offended God he gathers up. But alas, what shall I say ? I doubt mey not one of a thousand of us let teares fall in this kinde, and for this cause you goe mourning, and want comfort, because you. feeke it not the right way in godly forrow, first to be humbled, and then to rejoyce. It is a lamentable thing that many of you be twenty, thirty, and forry yeares old, and yet you have never thed one rease for finne : O what a lamentable cafe is this? that Christ may now come and fay to you as he did unto those women, Link, 23.28. O daughter of Hiernsalem, weep not for me, but weepe for your felves, &c. It is a good thing to weep for Christ in regard of the paines and troubles which he suffered, and did befall unto him as our furcty ; but it is a greater grace to weep for fin , and that thereby we have displeased so good a God, Which (I take it ) made St. Anguftine fay, that Mary Magdalen brought two things to Chrift, her owntment, and her teares, and yet her teares exceeded her ovnement in fweetenesse. de.

Now this forrow for some doth require five qualifications:

First, there must be (Dolor Cordis, or Contritionis,) the sorrow of
the heart, or Contrition: As All. 2.37. it is faid those three thousand who heard Peter, were pricked in their bearts: and Pfal. 51. A
contrite and a broken heart O God thou will not despise. So that this
forrow must not be outward only with the fadnesse of the face,
but it must be a sorrow of the heart, as Pfal. 63. the Prophet complains, my soule is vexed within me, &c. It is called other-where the
powring out of the heart; for this is most certaine, when the soule

in good earnest fets to wraftle for Heaven, then there is no time for us to diffemble with God; am lo said bant aft of neve made

Secondly, it must be Dolor fecundum Deum ; Godly forrow. which is a forrow for fin, because it displeaseth and hath offended God, as we may read, a Cor. 7.11. For behold this felte-fame thing that you forrowed after a godly fort, what carefulneffe it wrought in you, &c. Many a man is forry for his same, and peradventure repents not for all this, or if he do repent, it is not because it is fin, but because it will bring him shame, losse, or discredit with men, or that Gods judgements are ready to seize upon him; as Abab

2 King. 21 when it was told him that the dogs should lick his bloud in that place where he had floned 2 aboth, he wept and humbled himfelfe, and went foftly, but it was not because he had displeased God,

but in regard of the judgement that should befall him. So Indee Mas 27.3. was forry for his finne, not because of finne, but by reason it was to horrible a thing to betray his Master : this was it which made so horrible and incurable a rent in his confcience; others againe forrow for fin in another kinde, because they would be well accounted of by the best men and women: they would seeme to bee religious, because this is a faire way to preferment and profit : when yet none of all this is godly forrow for, this cries alwayes with holy David, and laments most fins against God : Against thee, against thee onely have I finned, and done evill in thy fight, that then

Pfal. 51. mayeft be just in thy judgements, &cc.

Thirdly, it must be Dolor particularle; a man must be forrowfull for his finnes in particular, whereby he hath offended God. Tris not enough for a manto be forrowfull generally because he is a finner, but he must draw himselfe to more particulars, to an account in what manner and with what finnes he bath displeased God, Heri, heri, hodie, hodie, yesterday, yesterday, to day, to day; because as one faves well; Dolofus verfatur in generalibus, a decciver loves generalls: therefore let us know, the duty confilts in particulars, and we mult come ( fo farre as it is possible) unto the account of every day, yea, every houres finne, and be forry for them. Thus the people confessed, 2 Sam. 12.19. For we have added unto all our fins this evill, to aske for ms a King, &c. So Inde, 10,10. -they fay, We have sinued against thee, both because we have for saken our God, and served Baalin. Now as concerning particular forrow. Physicians we must do as Physicians do with discased bodies, when they find

agenerall dillemperature in the body, they labour by all the art they can to draw the humour to an other place, and then they, break it, and bring out all the corruption that way : all which is. done for the case of the patient. Even so we must do when we have a generall and confused forrow for our fins, labour as much as may be to draw it vnto particulars; as to fay, in this, and in this, and at fuch and fuch actime, in fuch an occasion, and in fuch a place I have finned against my God.

The fourth thing in Godly forrow is, Dolor Reprehensive, a reprehenfive forrow, which is fuch a forrow, that though it begin but in a few particulars, yet at length it drawes in all with it:even ara traine of gun-powder , when one corne is fet on fire, it will Traine of not leave until all be fired and in a blaze : fo true forrow, though gun powit begin but with one or a few fins, yet it drawes in all the reft ere der. long for which we have not forrowed. So David (we see ) had no reft by reason of one sin, Pfal, 51, but at last it was not long ere it came into many heads, and fet him a work to complaine of more; yea, even to looke backe to his original corruption : even fo we must not thinkit enough to repent of one special or particular sin, and so cease; but our forrow must extend it selfe unto all: we must gather in with our particular fins : which shewes the great defect which for the most part is in the Repentance commonly used in the world; If they repent of one sinne, they think it is enough, and rest in that: so Indas did make a shew of Matale, Repentance for one offence: and so many others doe; yea, and with teares, who yet miffe of repentance, because they never defcend to fearch and trie themselves in particulars ; for true forrow fo begins, as it at length drawes in all.

The fift property in this forrow is, that it be Dolor Propertion malis: that is, if our finnes be great, our forrow for finne must be fo much the greater ; If finnes be few and little, our forrow may be the leffe, and fooner attaine peace of confeience, therefore this mult needs be a great corruption and selfe-deceit in the ordinary repentance of the world: that what kinde of finnes foever they commit, there is but one measure of forrow for it. Wee may see of Manafeb, his fin was great, and his contrition was great, it is faid, That Manafeh was humbled greatly; So Peter in denying Mat. 26. his Master, it was a great sinne, and therefore his forrow was proportionable, it is faid. Then Peter went out and maps bitterly: So

Hezekiah

s Chron. Hierklab committed a great fin, in facwing his treather, and ho was prought very low for it. So if we have finned greatly, icit certaine out forrow mult be proportionable; as we fee by experi-River falcince, he who falleth into the midit of a river, must labour and take more paines to get out, then he who flippeth in but at the brink of it; even fo if we fall into great fine, it must and will cole us more forrow and teares, then if we fall into lefter fins only in the

Main thing.

Indas.

Prifoner.

len in.

The third maine thing I shewed in the practife of repentance. is Deprecation: which is a fending up of earnest and hearty petitions and requests unto God for the pardon of fins, when once he hath feene himfelfe to be a wretched and a grievous finner, then to beg humbly at the Throne of grace for Jehns Christs fake to have them all Bardoned and done away : In fum, to have good things given, and all evills they deferve removed this is deprecation. Holy David was exceeding frequent in this duty in many Plalmes, as Pf. 5 1.1 .2. Blot out all my offences, and wash me frommy fins: So the Publican, Luk. 8.13. O Lord be mercifull unto me a finder : Thus in this case we must not rest (like Indas)upon a bitter sower and heavy remembrance of our finne only, but become humble futors to the Throne of Grace for mercy, according to Davids experience. Pfal. 32.6. For this shall every one that is godly, make his prayer unto thee in an acceptable time, &c. For, what meanes he they he Thould pray unto God for? for houses or lands, or gold or filver? no. for no other thing, especially, then for the forgivenes of fins: so in this cafe a man must behave himselfe as a poore prisoner at the barre, when the Judge stands up ready to give fentence upon him, he fals downe upon his knees, and lifts up his hands, looks rufully, speaks pitifully, and begs for his life; He cannot mille to speed at Gods hand, as Daniel did. Dan. 9.20, even fo, ifa finner can pierce the Heavens with his cries, and folicite God earnestly, no question, he shall at length heare the voice of Christ fay unto him by his Spirit. Go in poace thy fine are forgiven thee road has sliel and ad

The fourthand laft point in the Pratife of Repentance, is, Refelution, to walke with God in newweffe of life, as Daviddid Pfal. 119. I have sworme and will performs to keepe thy right cons law: and Pfal. 29.1. I faid I will take heed to my mayer, that I offend not with my tongue, And againe, Pfat, 119. I confidered my wayer, and turned my feet unto thy Toffimonies. I made hafte and delayed not; the time is now; not deferring till hereafter, now we must

refolve

#### The Practife of Repentance.

refolve to leave our finnes, to walke with God in newments of life, and with all warchfulnesse over our owner bearts; then into resolution we must joyne a boly, conflat indexvoor, allow all good meanes, and removing the lets and hindrances which stop and linder our repentance, which is now the next thing wee are to speake of.

# THE IMPEDIMENTS OF REPENTANCE.

To B. 15. 31.

Let not bin that is decrived trust in vanietie, for vanietie eal fee bis recompence.

-inay IlA

things under the Suproce beyanite justly traced all things under the Suproce beyanite and vexicious of things under the Suproce beyanite and vexicious of Spirit; to may I justly now being to peake of the impediments of repentance, centure all thefe iets and hindrances which detains men from this Spineces under the Name of vanitie what hever they beamed



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#### THEIMPEDIMENTS OF REPENTANCE.

JOB. 15. 31. Let not him that is deceived trust in vanitie, for vanitie shall bee bis recompence.

All vanitic.



He Spirit of God by Solomon hath juftly taxed all things under the Sun to be vanitie and vexation of Spirit; fo may I justly now being to speake of the impediments of repentance, censure all these lets and hindrances which detaine men from this fo ne-

ceffary Grace under the Name of vanitie, what soever they be:and vanitie shall be their recompence. We spake the last day of the Practife of Repentance, wherein must be foure things; First, a man must fearch out his fine by the bright candle of the word of God. Secondly, when he hath found out his fins, then he must be forry for them. Thirdly, then he must pray to God in Christ Tefus to forgive them. Fourthly, then he must refolve against them, that is, renounce and remove them, as farre as may be. Which practife of repentance multbe not only once in an age, or a mans life; but as our fins be daily, fo our repensance must be every day performed fo long as we live in this life,

Now in the next place we are to speake of the Impediments of repentance; and those deceits which hinder mercand women from this dutie. Generall or universall motion ( as Schoolemen fay ) is caused two wayes First Either Agendo, by enforcing up that which we meane to move, as when a man flings a stone with his hand : Or Removendo probabens quod impedit, or remooving of that which hinders the motion, as when a stone lieth upon a shelfe,

Stone:

when

when one pulles this away then by and by downe falls the flone of his own accord, and ver he who pulled away the theire canfed that motion of the stone. But how ? Not Agende, by slinging of the Rone downe ; but removendo probibens, remooving ofthat which hindered the motion of it. Now as it is in univerfall motions. fo alfoit is in special motions of the mind; for they be caused! first either directly by an immediate impression made upon the minde, as when a man is directly invited to goodnesse or vertue. Secondly, or by removing the impediments which hinder us from it, Of the first I have spoken in the practise of repentance formerly, It shall not therefore be amisse now to speake of the impediments in the next place : wherein two things are required of every one ?

1 Christian misedome to finde out the lets. White it to me

2 Christian care to remove it.

First, there must be Christian wisdome to finde out the lets; for in every man there is some speciall barre or let, which if he can finde out, or light upon, there is the wisdome, to bee wife to finde out these pressing downe waights, as the Apostle calls them. They who have water running home in pipes and con- Water. duites to their houses, as soone as they want that which they see their neighbours have at their doores close by them, by and by they fearch into the causes, and runne to the conduite or the pipes. to fee where they be floot, or what is the defect: Even fo must every man doe, when he findes that the grace of repentance flowes into other mens hearts, and hath no recourse or accesse into his foule, by and by fit downe and fearch himselfe what the cause should be, where the rub lies which detaines the grace of repentance from him, seeing they that live (it may be) in the same house, fit at the same table, lie in the same bed, they can be penitent for their fins, forry for that they have offended God, and fo complaine in bitternesse of foule for their sinnes ; but he that hath the same meanes, the fame occasions, more fins to be humbled for more time to repent, and more motives to draw him to the duty, is not yet moved with the same, melted with griefe, nor come neere this dury of contrition. Thus as I faid, every man must look to himfelfe, what that is which hinders his repentance, We fee when Christ cast out Divel cast the divell, Math. 17. 19. his disciples came unto him saying, Why out could not me cast him out? so when we see others in the course of their life, and midft of their finnes brought unto repentance,

mourning and weeping for any whereby they have offended God? letus tooke into burfely es and enquire at our own hearts, why we doe not repent, why we cannot doc as other good people doc.We have the fame meanes, the fame preaching, the fame exhortation, yea the fame judgments, the fame punishments, the fame afflictions Bhealas, Wherethall we finde that man or that woman who are thus caceful to fearth into themselves? There is not one of a hundred; but they be still in their fine without repentance, and few or none defires to fearch into the cause what it is which hinders their repentance, making them unapt to fo good a duty. We fee by expelrienegalet one come to light a candle, if it will not prefently take fire, we imagine and run by and by to confider what froutd be the reason of it, and we judge that the wick is wet; or something is amiffe. O how wife men can be for the things of this life, and are carelefte for those things which concerne eternall happinesse?

We lave to know then that the Impediments of repentance be is can find; out, or light upon, there is the wild arol owtige

Il I Same bee in the Indgement, willing sing in an and at

2 Some bee in the Affections!

Sicke man . Fiven as when a man is ficke, and will not take the good physick which would care him, the defect is ofther in his Tudgement or in his Affections Inhis Judgement because oither he doth not feele himselsto be sicke though he be ill, he hath no apprehension thereof or if he doe, yet he doth not take it to be dangerous or deadly : or though be think it dangerous, yet he thinkes he may remove it Without phylicke, or if he must have phylicke, yet he needs not fuch physicke, or in tuch qualitie as is there presented. Yet there may be for allthis a ftorme in his affections, though the judgement doe come on to yeeldrfor either a man may be fo bufic in the world that be cannot attend it or sparetime for it, or he is so tender that hocapnot abide the leaft thing which may offend him, or thinke physickeo be bitter as many doe: Yea, a number witt choose to die. rather then meddle with it. Now these be the reasons partly in judgement, and partly in the affections, why fuch ficke patients will not admit of that phylicke which might doe them good. As the case is in bodily ficknes so is it with those who are spiritually ficke with finne. Repentance is that physicke which God hath appointed for the healing of them, and euring of their foules, which potion finfull men refute to take, the canfes being

Candle.

as I have the wed partly in the judg ment & partly in the affections. In the Indgement, there be four impediments of repensance; Litt, because mendo not know or finde thems alves to be finde of finne. nor would have others to thinke them ficke, they prefume therefore that all is well with them, for they know neither disease nor infirmity, and so because slive as others live and doe anothers doe, they thinke repentance needlesse; and feeling no ficknesse, they never thinke of Physicke. This kinde of deceit is reprooved Job. 15. 31. Let not him that is deceived traft in vanitie, fon vanitie Shall be bis recompence. So we see Mal. 3.7. when God backthe people returne from their fins into him, they answered flubbornely, Wherein shall we returned Soudoe the wicked men of this world answer God, wherein have we offended? wherefore should I repent? This is the first impediment in judgement, when men doe not finde themselves licke in finne are 19 Al edt mi

The fecond is, When men know themfelves to be ficke of fin, but doe not think their fine to be deadly if hey thinke indeed they have fome Impedifrailties, some imperfections frome pettie fins fome finall fins : ment, but in accusing themselves, they can say as the Pharisee, Luke. 18, I thanke God I am no Adulterer, Extortsoner, &c. And fo they thinke themselves in no danger. As a man that in the eagernes of fighting, receiveth a small wound with a sword, and never lookes after it, or thinkes it worth the curing; formen in the affaires of the world, adding fin to finne, never looke after them as needing repentance, fighting.

because they suppose them slight and small, &c.

The third impediment is, That though they take themselves to be finners, and sheir finnes to be deadly; yet they thinke that God is mer- Impedicifull, a gracious God, and they may be faved without repentance. ment. But Deut. 29. The Lord thunders against fuch: and plainely affires fuch prefumptuous persons, that his wrath shall smoke against fuch, and he will not be merciful unto them; but all the curses written in that Booke shall come upon them, yea, this is that which John Baptiff exprobrateth the Jewes for, Math. 2. 9. Mail thinke not to fay with your felves, we have Abraham for our Father? for verily I say unto you, that God is able even of these storaise 

The fourth is, That chough me thinks repentance is needfull, set we need not ( fay fome ) fo first a kinde of repentance as the Scripture Impedia peakes of. It a man can fay, Lord forgive me, we are all finners, ment.

24.

and fuch like, it is fufficient, it will ferve the turne well enough. Phareabthougherepentance was needfall, bur it was a flight one, he did not thinke to ftrict an one needfull as we prefcribed. 1 Sam 15. So Saul thought repentance needfull when Samuel came and told him what he had done, Yet faith he, Honour me before the People. hee cared not whether he had any honour before God or not. fo the people might honour him. These be the foure Impediments in the Judgment which hinder and keepe back Repentance: either that we doe not find our felves to be finners, or though we be finners, yet not fo great finners as to need repentance, or though we be linners, yet God is mercifull, and can fave us without our repentance; Or, though we must repent; yet that there is no need of follrich a repentance, over district.

Now as there be these impediments in the Judgement, fo there be also in the Affections divers lets, for although a man findes himselfe to be a sinner against God and his own conscience. and that there is no way of reconciliation to come out of his finne, but by repentance: Yet he fill findes impediments in his affections

to detaine and holde him from this fo necessary duty,

#### The Impediments in the Affections in addition is endid

Are first, The love of the world, when men are to caried away with the love thereof that they cannot attend unto repentance, fo taken Impediup with the cares of this life, and the hopes of pleasures, profit, ment. in the Afpreferment, and fuch like, that they can neither come to this acfections, count and reckoning of the foule with repentance, nor dare adventure upon it, for feare of losing the benefits of a present life. Such was the case of those who were invited to Christs Banquet, Math. 22. 5. Such alfo is our cafe, we are all fo intentive to these worldly affires, our Farmes, our Wives, our Oxen, &c. that we cannot come unto repentance, which is the Banquet of

our foules to attaine falvation. The next is, The love of our Pleasure, that is, men cannot abide the fober and fad things that belong to repentance, they must be merry, they must have their delights, pastimes, and devices, as Efay, 22,13. The Lord complaines, that when he called to forrow

Impedi-

and

and mourning, behold joy and gladueffe; killing of oxen, eating of flesh, and drinking of wine. Thus pleasure is a great let. Silve the

The third is : The love of our owne Enfe : for men cannot endere to take any paines in prayers, holy duties athings appertaining to Impedithe faving of their foulesse they had nather lye warme in their foft ment. beds, then rife to religious exercises, then goe to Heaven in Elian fiery chariot. It is faid, Math. 2. That when Christ was borne, all Ifraell was troubled, and why? they thought Christ could not come into his Kingdome without a great deale of trouble, and it might be cost many of their lives: so doe many now a dayes shunne religion for their owne cafet. It is faid Then despised the pleafant land; and why did they defpife it, for it was a pleafant land indeed, and a good land: yea fuch a place as they could have beene conten- Good ted to have injoyed it; but because it asked of them so much paine, land. trouble, and (in their fight) hazard to goe to it; therefore they did despise it; even so Heaven is a good thing; and men could be content with that, but because it will cost them such a deale of trouble and paines, therefore they care not for it. red 19

The fourth let is, The love of their finner men and svomen are to intangled with them, that they cannot leave them for their Impedie lives, Mat. 2.3. how were all Jerusalem troubled, and the Priefts ment. for the birth of Chrift: and Efan he could not leave his firinger Birth of wives, he did fo dote upon them. Gen. 28 . 9. Although hereby Christ. he loft the favour of his Father. Even fo men dote upon their fins and fo love them, that they had rather part with Heaven and hap-i as they came hellowned the with the most short some as they came as they came held with Gods favour then with the most some as they are the came as they are the came as they are the came as the came as they are the are they are the are the are they are the are the are they are the are they are they are the are they are they are they are they are they are the are the are the are the are they are the are

The fifth is, The defire to keepe credit with the world : and to docas other men doe; for they thinke, if they repent and take a new Impedicourse of life, the world will then point at them they shall be act ment. counted precise and pure men, this is that which doth hinder many men in their repentances So to this purpole the Tewes, and Pharifes inquire. But doe any of the Rulers believe in him, and lab. 4. 12. It is faid. That many beloeved in him, but did not canfelle bim because of the lemes. Now, this is the reason why men live in their finnes without repentance, because they are not wise to finde out the special let, which doth hinder the wilf I might be bold to make a fecret question in the Church now to know what is the reason we doe not repent and feeke Gods favour? feeing we have heard, it is so needfull, so necessarya Grace, without which no man can

befored why then doe we not repensuad feek God Favour, what is that which doth hinder your is it not less either in judgement, or in affections? Is it nor because you think you are not sinners? or not great finners? or that you thinke you may be faved without repentaheer or at least vib this may not be; yet that you need not to ferious particular and ftrict a Repentance, as we teach you out of the word? If thefe let you not, are there not then lets in your affections? that you to love the world, and are to vigilant about the things of this life, that you have no time to think of your fins : or is it her because you love your pleasures, and cannot abide the fad thoughts of repentance; or because you love your owne cafe. and cannot abide trouble, or is it not because you love your fins and dote upon them? or is it not because you would keepe credit with the world? How can you be able to answer to these things? I grant it is an easie matter to finde out the let, and to lay the finger on the foreyand to fav, this is the barre which hindereth; but men are loath to deale to roundly with the mielves, as to fearth out that which doth hinder their repentance?

Market 6.

Amafaes.

corps,

Servants left.

Now when we have found our the Impediments, wee must re-Sepulchre move it. It was the care of the women when they came to the Somilche of Christ, to remove the flore : fo our care must be to remove out of the way , what doth hinder and let us in the courfe of cepentance. We reade 2 Sam 20, 12. That when all the peopleiftood filker semalars dead corps, the men tooke it and drew is out of the want and then the people (who formerly flood ftill as they came ) followed their leaders, Even formult we doe, when our thoughts be are fland, and will not faffer us to goe on in the race of repentance, broand by ridde them out of the way, remove them whan they hinder in pull them slide, call a cloth over them, and chothing hinderes in our Christian course. To this purpose weimapoblered Abeabana wildome and care, Gen. 22.5 when he werie to facrifice his fonthe rext faith, that he left his fervants with the Affes and why lo debat his fervants might not hinder him windschein damound und cries and braham in godly wildome left them with the A fies a even to make we doe in the tale of tepen! tences with whatfoever may hinder us in our christian course of fervice and holy duty: we mult leave futh things with the Alles : (that is, ) we must renounce and remove such things what foever they benebat we'be not idifappointed and if they be defects of judgement

Michells.

judgment and affections which finder us, once must gray unto God to remove the fame. And wherefore all this? Because there are but two gates all men are to enter in at, there is a little Iron gate of repentance, which openeth to life and falvation, to Heaven and happinesse, and to Gods favour, and the great golden gate is that of worldly pleasure and profit, which openeth and leadeth to death and destruction, to hell and to torments for ever. Therfore at your choice bee it ( deare Brethren ) which gate you will

enter in at, the iron gate of prayers and repentance in this life of Christianitie, which leades unto the house of God, or the golden gate of worldly pleasures leading to Hell and defunction;

Fir Being cafe of Relaps,

Roman ber ihre live from whose they artifall in this Revent and a

LECT.

To the of the converted with the converted by the convert



# THE CASES OF

Repentance.

First the case of Relaps,

REVEL, 2.5.

Remember therefore from whence thou art fallen, and Repent, and doe the first workes : or else I will come unto thee quickly, and remove thy Candlesticke out of his place, unlesse thou repent.

EE spake the last day of the Lets and Impediments of Repentance, because as I said our way is made unto Repentance by remooving the Lets: Now the next thing we are to fpcake of, is the Cafes of Repentance : wherein the first shall be The case of Revole or Relaple, as they tearmeit, and that is. Whether a man that hath once repented him of a finne; may fall againe into the fame finne.

Riotous.

I. Vnto which I answer, that If a man have not foundly repented bim of his sinne, if bee have failed in any one point of his repentance, in such case bee may fall easily againe into the same sinnes : As for example, a man hath beene a notorious riotour and cupcompanion, he comes afterwards to looke into the hatefulneffe of his fin, to condemne it in judgement, to mislike it in affection,

and yet because he could never bring his heart to resolve and fight against it, to figh and be truly penitent; to fashion himselfe to the ule of good exercises; as Prayer, Meditation, and a solemne arraignement of himselfe, and such like, he may easily fall againe, because hee hath failed in some one point of his repentance. So a man who hath beene a Papift, and a worshiper of stockes and stones, he comes to see his sinne, to dislike it, to condemne and resolve against it; thereupon he turnes from Poperie, and yet because he is not truely turned unto the obedience of the Gospell, to walke in holinesse before God, failing in some one or moe parts of his repentance, he may fall to be a Papilt againe. So Pharoah did A Papilt, in some manner repent him of his sinne, yet because hee failed in the due practife and performance of the dutie, his heart being corrupted, he remained obstinate. So the Lord complaines of the people, in the Prophesies of Elay and Ieremie. 2. 3. Thou hadst a whores forehead, thou refuseds to be ashamed; So that because of unfound repentance, a man may eafily fall into the fame fins againe, Exod o. Judas faw his sinnes and confessed them, but because he did not 27. pray unto God to forgive them, nor refolve against them, he fell away. We fee by experience, if a man have a Felon or a foare upon A Fellon his hand, or a byle about him, if he doe not draw out the corruption the better, but fuffer it to rankle or swell againe, having stopt it too soone, it will breake out againe, and put him to further trouble and paine; Even so it is in the nature of Repentance; a mumber there be who have not fearcht their hearts to the quick, or fuffered them to bleed out all the corruption; And so having dealt partially and unfoundly in their repentance, they finde it a marter of great difficultie to have the heart perfectly found: this is the first part of the Answere.

Yca. But if a man have foundly repented him of his finnes, whether Object.

is it possible for that man to fall againe?

To this I answer, There is a Generall, and there is a Particular Answ. Repentance. Generall repentance is at a mans first conversion, then he repents of all his sinnes; Particular repentance is, when a man repents of some one particular sinne, which is committed after. Now a man may repent generally for all his Gnnes, and yet hee may easily fall into particular sinnes againe, for every thing fo morkes ( as they fay in Philosophy ) according to the propertie of his owne nature, And so generall repentance can but worke a generall

diflike of fin. Now therefore a man may millike fin in generall, and yet fall into particular fins of which he bath to generally repented - I but if a man doc repent him of Particular finnes, whether may

he fall into them againe or not?

To his I answer, that if a man doe repent truely of particular fins, Anfw. fuch is the grace of God that he doth not eafily fall into them a-

gaine, and when he do h, it is feldome or very rare, and is much different from his former falls. First, not easily; for the bitternesse and tartnesse thereof is such, that it leaves such an impression behind it, as they tremble to fall into thelike fin againe. We reade Exod 1 3. 17,18 that when God lead the children of Ifraell out of Leyps he did not leade them the readiest and necrest way, but he led them through the wildernesse, a dangerous and feareful way, full of fierie Serpents ; and why foe ? That they might be affraid to returne to Egypt. And even fo doth he deale by his fervants when he brings them out of the bondage and thraldome of fin, he leades chem a redious and painefull way by many teares, by many forrows, vea, the feare of Death and Hell; and all this, that they may be affraid to returne againe unto Agypt, to their former lusts and

Ifraels Peregrina tion.

fins againe: By which meanes a number of Gods people and fervants have beene preferved from their fins and have repented. Secondly, I fay, Though a man fall into the fame fins after Repen-Anf.2.

tance, yet hee very feldome fo falleth. There be some who thinke that if one have truly repented for a particular finne, he never falleth into it againe, but I dare not fay fo; For a man who repents him of the sinne of hastinesse and rash anger, and particularly of Toolding and rath speeches, may fall againe into the fame finne . but this I fay, if a man hathtruly repented him of a fin, he shall very seldome fall into it, nor shall ever so often offend in that kinde : As we fee in a man that hath beene ficke of an Ague, and is recovered againe almost well, yet he may have some fits and grudgings of it, though not fo often or extreame as before he had. Even fo. though we have repented, we may have some falls and grudgings, but not fo often nor in those extreames as formerly.

Ague

Anf. 3.

Sicke

Thirdly, though men doe fall into the fame finnes againe that they have repented of: Yet they fall not fo evidently towards dammation but with apparent difference from the former.

For first, all the falls of those that have truely repented : Bee but particular falls, they bee not fallings away from all the graces of God,

may

God from all the lope of goodpeffe, from all the confitunce of duty, but They fall onely from some particulars; The wicked of the world when they not damfall into finne, doe not flay themselves in some one particular fin, nably, but let all goe at randome, and make a conscience of nothing. But the people of God, though they faile in some one duty, yet they live fincerely and carefully in all the reft, as Revel. 2. The Churches are commended for many things; though discommended in some things: As Afain Scripture, I King, 15. 14. But the high places were not taken away, neverthetesse Asa bis heart was perfect with the Lord all his dayes. So David though a finner in some things excuseth himselfe, Pfal, 18, 21, For I have kept the wayes of the Lord, and have not wickedly departed from my God. Yea, it is further faid of David, that he was a man after Gods owne heart, and kept all the commandements of God, saving in the matter of Vrish, so how soever the godly fall, they fall not from all the duties of religion, grace and goodnesse, but hold themselves to prayer and; other holy duties. As a man in the climbing of a ladder, though Ladder his foote flip, yet if he hold furely by his hands, he will not let chimbing. his hold goe; fo it is with the people of God, though their feet flips through frailty and weakeneffer yet they hold fast by the hands and will not let goe their hold of Heaven which they have by faith in God and it is it of it is

Againe, If they fall, they fall with firife and refistance, there is a kinde of loathing and reluctation in their fall . The motions of the Caution Spirit feeke to hinder the workes of the flesh: as Gal, 5.17. For the with strife Ralb luftest against the fairit, and the foirit against the sless to that yee cannot decribe things which ye would. Thus though a man doc fall. after repentance, yet there is ever joyned with it a certaine unwillingnesse to fall and to follow the motions of the flesh: as a man that is loath to doe that which he is drawne and forced to doe. 25 St. Pant fayes of himselfe, Rom 7, 15. For that which I doe I allaw not : for what I would that doe I not , but what I hate, that doe I We fee this also in Peter, he denyed his Malter fearefully, and very faintly, but yet presently got him into the porch from the prefie of the people, and was indeed ashamed of what he had done; as a man who by mischance is all beastly and durty, is One durloath to be feene by day; so after sinne men are ashamed to tie. appeare before God, being confounded and stricken in their very confcience: So in Exedus in the storie of Auren, Exed. 32. 2. you

may read how faine would be have faifted of that fin? what excuses did he make, how loath was he to doe it?

Thirdly, Com formidine, men finne in this kinde fearefully. They fall with a fecret feare, they are affraid to fin; they tremble and feare with feare at Gods displeasure, whereas the world are every way fearelesse, bold and venturous, and practile fin as if they were neither af-

Foure Lepers,

fraid of Heaven or Hell, or the loffe of Gods favour, which though they have heard of, yet they fin ftill. But when the true Christian finnes, it is Cum formidine, with feare, as the foure Lepers entred the Camp of the Affrians and rob'd their tents, but with a kinde of feare and trembling 2 King. 7.8c. So it is with the people of God in their finnes, the heart is fruck, and they are ashamed of what they doe, being affraid to bring Gods judgements upon them. Therefore there is a great difference in the falls of the one and the other; the one goes on in fin with boldnesse, the other is affraid, and trembles at Gods displeasure. Therevis (we know) a great difference betwixt him that falls, and him that goes into a deepe dangerous water : he that falls into a water, he does it with feare, he is difmayed at the perill and danger he is in, but he that goes in of himselfe hath a purpose to doe so, he doth it advisedly. and is never affraid, but boldly adventureth on the danger ? foit is with the people of God, they fall into their finnes with feare out of the frailty of the flesh, against their owne mindes, to the difpleasure of their hearts, but the rest doe not so, but fin purposely and advisedly.

Goingand filling in water.

againe.

Fourthly, Though the godly fall, yet they defire to recover und to They de- rife againe; as lob. 14.7. For there is hope of a tree, if it be cut downe, fire torife that it will fpronte againe, and that the tender branch thereof will not cease: though the root thereof wax old in the earth, and the Stocke die in the ground: Even fo it is with the people of God, that howfoever the graces of God decay in them, and that they wax drie in them, yet as long as there is life in the roote; and that the roote once comes to be watered and renewed by the grace of the Spirit, they live againe by repentance, comming unto reformation and newnesse of life, as you saw in David, Peter, Mary Maydalen, Manasses: So David, Pfal, 119. ult. I have gone aftray like a loft sheepe; seeke thy servant, for I have not forgotten thy commande-A facepe. ments: David was loft as it were, but he defired to come home againe. A sheepe you know when it is gone astray, and is out of the

sheep-fould

theenfold from the fellowes, is not at refetill it be in the theenfold againe : fo the people of God when they fall by their fins and corruptions, they are not at quiet or reft untill they have returned home to God, and are in the sheepfould againe.

Now it may be some man may object . If this bee so that one Objett. may full agains into the fame finnes after repentance; what comfort

can any man have in this effate.

I answer, there are two comforts belonging thereunto. First, Ans. that though men may fall to after repentance, yet they never fall quite away, fo long as they hold them to the ufe of good meanes, attend to Prayer, reading, meditation, and other religious exercises, reading and hearing of the Word preached, the administring of the Sacraments, with watchfullneffe over our owne hearts, lives, and courfes. David fell not when he was constant in these courfes. but when he began to be loofe and idle. So likewife Indah one of lacobs fonnes, committed a great fin, but when was it? when he was constant in good courses, holding himselfe unto good meanes? no, but it was when he grew loofe, and left the focietie of his brethren and neglected good meanes :- but if wee hold our felves constantly to the meanes, wee shall not fall into groffe finnes,

The second comfort is, That although it come to passe that we doe fall, yet our falls shall turne to our good : as Saint Paul faith, Rom. 8, 28. All things fall work together for the beft, unto them that love God, And Augustine to this purpose faith, That it is good that the Lord let fome men fall into finne, that they the better may fee what they are by nature, and be ver more humbled-for it: As we fee if a child be busic about the fire or water; the father will of purpose put the fire to his childs fingers, not with Childe, intent to hurt him, but to make him affraid : fo when God fees fire. this children too bufie with fin, he will bring them neers fome punishment or judgment to bring them unto repentance and at

laft comfort them.

This much might feeme to have beene enough of this-cafe of repentance : but because as in the goodly building of some faire house, the master pillars have more workemanship and labour then any other particulars, as we read of the two maine pillars of Solomons Temple, 2 Chron, 3. 15. So because that Faith Faire builand Repentance be the maine pillars in building the spirituall ding.

house

monia

1

house of God in our consciences, it is no mar vell if they cake with more labour and time then all the relt, Chry ofton faith well. That A mine of it one in digging do light upon a mine of gold, he will diggeffill, gold. and never give over untill that we me doth faile; to because we and

A highted upon's veine, the Doctrine of rependance; more proclous than Gold; and Fairly that will fland by us in our death I when our gold will leave us : doe not blame me if I digge fill, labour fill, as longias I may bring you advantage, son sish as when i

Now having handled the first branch of this first case, come we

to the ferond branche berech or area to be rich as on a gran a sing

- Whisher wman that thui falls but the fame finne againe, may be renewed by repentance. It is because the West to suited the wind

Branch.

I aufwer two wayes : First, That a man may though with diffi-An M. culty; that is, if a man fall often and apparently into the fame fine. it is to much the morehard and difficult to be xured and renewed. as we fee in the body; If a man fall hero the Relaps of an Ague. Relaps of or any dangerous difeafe, it may coft him his life, and his health an Aguc. will very hardly be recovered: Even fo it is, after a man hath fallen into the same sinne againe. I doe not say he may not recover, or bee renewed by repentance, but it will the more hardle be done, and it will cost much terrour, labour and forrow !! We may then fee that in this case recovery is poslible, and that upon we doe fall, yet our falls (had to no our good ; showers and

The field is taken, From the generality of the Promise, which in generall is made to pardon of all finnes, except the finne against the Holy Chofte as Math. Da Verily verily I far white you, shariell finne and blasphemie shall be forgiven a man; except the blasphemie against the Holy Ghost . But a man may fall into Relapses through weaknesse, which is not the sinne against the Holy Ghost, and intest to hart him, but to make him tisvignof advisor sold foths

om The Recond at ound is taken A comparatio, Frem the cendition of the Promife; Lake: 17. 4. Where Christ hath given a commandement that we should forgive our brother seventie times seven times a day, to oftenas herepentethand is forrowfull and Mat. 6. Christ threatmeth, If you down as for give pour brothen bis treff a fes, no more will your house aly Father forgive your four crefpaffer Soutien, if a man must forgive his trespasses that his brother trespasseth against him to often , all which is not a drop of mercie compared with Gods mercie : how much more will God forgive them thom that filme against him, againe and againe, if they doo copens. feeing he is the Ocean of mercy and goodnesses whether a redo i

The third ground is ab Exemplia: from fanctified examples of holy Scriptore, for we fee in the booke of Indees, whose there were any bad Tudges in Ifrael the people fell away from God unto Idoletry and when there came good Hudges the Prophers tuleer. came and exhorted the people to returne against unto God and repont, and to they did racover againe. So in the Booke of Kings we fee that when had Kings came they fell away from God; and get when good Kings came agains the Prophets preached and exhorted them, and they repented, and were received into favour againe Here therefore we have to acknowledge the kindnesse and mercy of God. It is his mercy to torgive us, if we do fin but once in our life time against him. But great and exceeding great is his mercy, that when we have finned, and finned to exceeding oft against him, that (even then) upon repentance he will receive us. We read the Lord declares thus much, Ier. 2. If a man put a way bis wife; and the become another mans: If the returne agains to her bushand hall not this land be polluted; but thou half played the barlos mith many lovers yet returne againe to me faith the Lord. Thus there may be forgivenesse, even after many relapses. It is the charity of the Popish Church, if a man relapse into herefie, though hee doe repent, he cannot be forgiven. The Pope and his Cardinals will not may not forgive him; but the kindenesse and tendernesse of God is fuch that though a man do fall into the fame fin he hath repented of he may be forgiven, and shall upon Repentance bee forgiven. Oh then, shall not the despisers of Gods kindenesse be judged of him?

But yet I fay, Though Repentance bee possible, yet it will bee very Anf 2. hard and difficults; and that in two respects; First, in respect of

God :

1. God will not be fo easily intreated to forgive: I do not fay that be will not forgive, but that he more hardly remits these fins, than on (Lith God) sando

at 12. Inrespect of our felves, me shall not finde our felves fo ready nor sur bearte fe int ta repont, in this Relapie, as otherwife we might heve done.

This then I fay, that if we provoke the Lord too often with fomefine, we shall not finde him fo ready to forgive as at other times.

times, nor fo casic to be intreated : So faith our Saviour Christi John 5.14. Babold thou are made whole, finne no more, left a worfe shing come unto thee. And fo if wee doe fin. Deterin accidet, a worse thing may befall us. Looke into the tenth of Indees. and there you shall finde how the children of Ifrael had fallen into Apoltafie concerning their idolatry, which they repented of, and so prayed unto the Lord, but the Lord would not heare their prayers, but turned them off with scorne, deriding them : the words are thefe; Yet yee have for faken mee, and forved other gods, therefore I will deliver you no more : god and cry unto the gods whom yee have shofen; let them deliver you in the time of your tribulation. So then, if wee make no conscience to fall into a finne often which wee have repented of ; let us not marvell if God doe not heare us at the first; for if wee stand upon termes with God for the hearing and helping of us by and by, take heed he fay not unto ue, go away, I will not helpe you, goe unto your fins, and the worldly pleasures, profits, honours that you have ferved, let them helpe you. It is true indeed, that all the Scriptures declare God to be a mercifull God; to be full of compassion, and very ready to forgive, but when wee shall therefore imbolden our felves to fin, and desperately come to aske Almighty God, how often we may fin : if it be but once or twice, it is too much; but fay it be once or twice, and the Lord forbeares us with patience, then let us beware we doe not provoke the Lord by falling back unto the same sins after we have repented; for when it comes to Quaties peccavimue? how often have we offended in the tame fin ? the Lord (no question) will be much displeased, hardly drawne to forgive, and not easily appealed towards such offenders; for he complaines of fuch, Pfal. 78.40. How often did they provoke him in the wildernes and grieve him in the defart? And Pfal. 95. 8. To day if you will heare bis voice, harden not your hearts, as in the provocation of the wildernes, when your fathers tempted me. And lob 40. s.he faics, Once bave I (poken, but I will (peake no more; yea twice, but I will proceed no further, Mat, 25. How often (faith God) would I have gathered thee together, as a hen guthereth her chickens, but ge would not. Forty yeares long (faith he of his own people) was I vexed with you in the wildernes; if it had been but for fome few yeares, he could have borne the matter, but it was forty yeares together; God is indeed very ready, and mercifull to forgive, but when it is

fo often committed this makes Gods cares heavy and flop't to one cries; yes and our felves to be fo much the more unfit for the buffnesse. I speak not this to cut off any man from the hope of pardon: God forbid that we should take away mercy from the Lord, but to shew that men which fall into the Relapse of the same sins, are in greater danger than before a and it makes God the leffe ready to

forgive them and to be intreated of them.

Secondly, In regard of our felves, is workes a difficulty in no we being fo much the harder hearted, and lefe ready to repent, First, because of the nature of fin, which is to leave a promptnesse and readinesse in us to the fame fin:leaving a staine and a blot behinde it:as when by often lifting up a burden, we finde it lighter and lighter, and passe away with it so much the more slightly; so by often offending we make our felves the readier to fin, and fo come to hardnesse of heart, and backwardnesse to repent. To this purpose is that speech of the Prophet, ler. 1 2.22. Can the Athiapian change biskin, or the Lopardbis spots; then may you also do good who are ascustomed to do evill? Secondly, because (as Dionysius hath it) Con-[weendo peccandi tollit fen fum peccandi; fo that when a man fals into a fine by continuing in the fame, he becomes the leffe fenfible and feeling the fame; which makes him the hardlier to be drawne to Bone brorepentance. For (as you fee) it is dangerous for a man to have a ken. bone broken often in some one place, for it may hardly be joyned againe, or fester, or never come to its full strength: So when a man fals into the same sin, he shall finde much adoe to rise and recall himfelfe, as a man that at the first goes away from the fire, it makes him the more chill and cold after & but after that he hath beene a chill time in the cold, he can the better indure it ; fo it is with fin, when from fire, we commit it at first, our judgements are against it, our reasons fight against it, and our consciences are checked and unquiet for it: but if a man continue in it, and fin often, he is never touched for it, but his heart becomes past feeling fecure, and hardened, and so the worke is more difficult in regard of our felves. And thus it appeares, that there is pardon for fuch who fall into the same finagaine; but it is very hard and difficult to attaine the fenfe and affurance of it.

Now against this doctrine there be two objections made, the Ob. I. first of them is out of Heb. 6.4.5. For it is impossible that they who were once inlightened, and have tasted of the heavenly gift, and were

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minds parasters of the Idoly Ghoft, and have sufed of the good Word of God, and of the powers of the world to come: if they fall away found be

renewed by Repentance. Of nem you lie

Faniwer, that if a man fall away from all grace and goodnesse, which is that S. Pani speaks of then it is impossible to be renewed by repentance, became such can never repent; but if a man doe fall but from degrees of grace, he may recover agains, for mention is made onely of falling from all duties of Religion and grace, otherwise the Saints falling only from degrees and some measures of grace, may recover agains, and be renewed by Repentance.

The other Objection is grounded upon much like fuch another place of Scripture, Heb. 10, 26. For if we fin millingly after we have received the knowledge of the truth, there remaines no more fairifice

for fin. but a fearefull looking for of Indgement, &c.

Fo this I answer, that the word willingly, significes willfully and spirefully, as it were of purpose to vere and grieve the Spirit of God. Thus to doe (after a man hathreceived the knowledge of the truth) for such a one there remaines no more facrifice for fins, because his hard heart shall nevere repent. whom God thus gives over: but for sins done otherwise willingly often; yea, against confesence and knowledge; there remaines alwaies Sacrifices even after repentance, knowledge of the truth and enlightned tassing of the heavenly gift; For the Gospell must no where be stricter; has much more comfortable to miserable some than the Law was

Now under the Law there was of purpose constant reserved.

Therefore much more it must bee so under control with the state of Grace in the

we convenit it at first, one in #15000 recognish it, our realors fight regains it and our conficences are checked and unquiet for it; but if a min continue in it, and so creat one continue in it, and so creat one rever continued for it.

but his beaut becomes and feeling focuse, and hardened, and fo the worke is more willing a juriegand of our leives. And thurstease earlies that there is partlen for fuch who fall into the fame on is ready, that there is partlen for fuch who fall into the fame on is

fell of he is one of Her 6.4, Forte is impossible that we remela-

gaine; but it is very hard and difficult to attaine the fond can after two verying this define there be two of jestions made, the Olar.



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## HE CASE OF ITERATION OF REPENTANCE.

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he drayly and super and, and colour mon colour, till her

Neither have we obeyed the voice of the Lord our God, to walk in bis lawes which he fet before us by his fervants the Prophets. Tea, all Ifrael have transgressed thy Law, even by departing, that they might not obey thy voice, therefore the curfe is powredupon us, and the outh that is written in the law of Moses the ferwant of God, because we have sinned against him &ce.



Fthe first case of Repentance we have already spoken, as also of the two branches thereof : First, whether a man that hath repented a finne, may fall againe into the fame finne? Secondly, whether fo falling, hee may be renewed by Repeti-

The next cafe we are now to come unto, is, The cafe of Itera- Objett. sow of Repentance : Which is, whether a man that hath truly repented him of a finne once, be bound to repent the same fin over and over Maine.

I arifwer, The cafe is cleere, that a man is bound to repent one and Anfw. the fine fin often: the answer is easie, but the explication is hard; but I will lay it downe affirmatively, I man can never too often

fiell bee bis life, and his prayers more answering. Indeed, if a mans repentance were perfect at first, then a man need but once repent

Rower.

Painter.

Dan S.

a fin. But because all our repentance is defective, and that it is found a worke of great difficulty, therefore it must bee often done, to affure that it is well done. So feeing our repentance doth fill want fomewhat of weight, we had need go often and againe to renew the same. Wee see a man in rowing may lose more at a stroke, than he can recover at three or foure againe; so a man may lose more by one act of sin, than he can recover by many acts of Repentance, So, this is the state of a Christian, fin once, and repent often, by the fin of an houre we gather matter of mourning and heavineffe for many yeares after; fo that the case is cleere, a man who hath repented truly of a fin, is bound often to. repent of the fame fin. A Painter when hee makes a goodly picture, he drawes line upon line, and colour upon colour, till hee have perfected his picture: fo must it be in Repentance, we must renew our forrow and griefe for fin, till our repentance be perfect; for if it were weighed at the best in the Ballance of the Sanctuary, as Balteftazzar was, it would bee found light. We fee in Davids experience how flood the case with him after hee had committed that great fin (2 Sam. 12.13.) of murther and adultery, upon his Repentance the Prophet Nathan told him that his finne was pardoned, that God had put away his fin, and yet David caft himselfe downe with great humiliation, would never have done with his repentance, but lamented and mourned for it long after : fo though we have repented of a fin, we must not think to buy our peace at so easie a rate, but humble our soules with forrow and teares, renewing our repentance againe and againe, never leaving

Chryfoft.

Suscan

Saint Paul did not onely repent of his fin of perfecuting the Church of God at his first conversion, Alts. 9.9. but as oft as hee remembred it, as oft doth he speake of it with griefe and sorrow, Timoth. 1.13. I was before a blash hemer, a perfecutor, injurious,

till we have pacified the wrath of God: for how often doth this holy man plye this fure? So P/al. 25 he prayes God not to remember the fins of his youth: fo you fee David did repent him of those fins he had repented of before. Chrysoftome sayes well, that David fill repented of fins done long before, as though they had beene

&c.

&c. So I Corinth, 14. 4. Tam not worthy (layes he) to be called an Apostle, because I perfecuted the Church of God: So that Saint Paul (you see) doth often remember his fins past, and confesses them. Thus much we may well observe when God cast Adam serves it. out of Paradife, hee font him e regione horti, and fet and placed Paradife. him over against the garden in the very fight and view of the place which hee had lost through his sin and offending God; and why was this? that fo often as hee look't into the garden, hee might remember his fin and lament for it. Now that which Adam did in the beholding of the Garden, is that which we must doe in the beholding of heaven; he faw from whence he was cast, throwne out of Paradife by reason of his sin; and we see what we are fore to lofe, even heaven it felfe by reason of our fin, if we doe not repent and humble our foules, and that timely and daily. Thus you fee it is cleere, that a Christian is bound to repent of one and the fame fin diverse times, and as oft as he lookes up to heaven, to figh and groane for the loffe of it, and not to be fatisfied, though he have repented to day, and fo is affured of pardon; but in the Name of God to go to it agains to morrow, and to morrow, and never give over.

Against this doctrine two things may be objected : First, If a Object, mans fins upon his repentance be pardoned, then what need is there upon

this to repent any more? this appeares to be labour loft.

I answer, that though a mans fins bee pard aned upon Repen- Ans. I. tance ver there are three causes why a mans Repentance must be renewed; First, because Endem manet obligatio: the fame Bond causes of remaineth ftill: for though God out of his owne goodnesse and Repenmercy forgive our fins, yet neverthelesse have wee the same pince. Cause to condemne our selves, to dislike and be forry for it, beeaufe the same bond or tie remaines still, though God have gracioully pardoned it, yet it is our duty to repent still: Nay, to speake as the truth is, Crefcit obligatio, our bond is the greater; for the more mercy and goodnesse God shewes us in the pardoning of our fins, wee have alwaies the more cause to be abased and ashamed that we have finned against him. This (as we see) made an exaggeration in Davids griefe, In te folum peccavi, I have finned against Mal si. thee alone; what had David sinned against none but God? no question against Vriah, Bathsheba, and the people; but that went to the heart of him most of all, and did more deepely touch him, that

renewing

that he had given God cause to be angry with him, who was so ready to forgive him, that had thewed him to great kindenesse and mercy in the pardoning and forgiving of all his finnes. So Gods mercy to us in pardoning our finnes, should not be a meanes to abare our repentance, but rather to augment and increase it, because there remaines in us still the same seeds of uglinesse, vilenesse, deformity, and corruption, as formerly, the pardon whereof being great, should continually augment and reiterate our repentance with holy David, Pfal, 103, Praise the Lord O my fonle, praise the Lord, and forget not all his benefits: who forgives thee all thy finnes,&c. Thus Gods mercy in forgivenesse of sinnes should not abate, but increase our repentance; as we see in the story of Prodigall, the Prodigall Sonne, Luke 15.20, he had a purpose to confesse his finne, when hee returned to his Father; his Father could not containe himselfe for joy, but ran out to meet and embrace him; yet this makes him not flacke in his former determination to humble himselfe, but rather spurres him to fall downe and humble himselfe unto his Father, confessing his faults: So Gods readinesse to forgive us, should be so farre from abating our repentance, that it should rather provoke us unto the same, so much the more to increase it. If a woman should commit wickednesse and Adulterer. folly against her husband, who puts her away for it, and afterwards should be bent not onely to receive her and forgive ber freely this lewd offence, but also welcome her, and bestow upon her rich ornaments and jewels: this kindenesse of her busbands (if any naturall affection be in her) would make her the more to lament and grieve for having offended to kinde and mercifull a husband, and remember it to her dying day: So it is with Gods readinesse in pardoning our fins, it cannot choose but make us the more ready upon all oceasions from time to time, to repent and be forry that we have offended fo good and gracious a God.

Secondly, though a mans sinnes be pardoned upon his repentance; Tet the more a man repents, the more hee shall have the sense and feeling of the pardon of them; for a man may have his sin pardoned before God, and yet have no sense and feeling in his owne conscience of the pardon of it; for there is still retained a seare of guilt, as we see in David, 1 Sam. 12. his sin was pardoned before God, and yet there remained (as commonly in such cases) such an impression of guilt, as he had no comfort for all this, or as if

there

there had beene no fuch matter. And for though God forgive our fins upon our first repentance, yet the more we repent, the more fensible we shall be of the forgiveness and pardon of them. In other cases we can say, Abundantia cantela non nocebit, too much caution hurts not : as when a man comes to lock a chek of a doore Doore. wherein lies his gold and treasure, be will turne the key againe and againe: Sir, (fayes his friend) the doore was fast befores yea but (fayes the other) in cases of this nature, it is good to be fure, to make fast worke: as then covetous men say thus by their money and jewels, to let us fay of our falvation, in businesses of this nature, it is good to be fure, a man cannot be too cautelous in making and procuring a pardon for his fine : .. fo that after repentance, a man is alwaies the better and readier to repent and comfort hunfelfe... It was the zealous and holy care of that good man Joh, Chap. 1.5. to fay, I will goe fee my fonnes, for it may bo that my lob. fames bave funed and curled God in their hearts. So should every Christian fay in this matter; it may be that I have failed in my Repentance, and therefore I will to it agains to make fure worke.

Thirdly, because though a mans fins bee pardoned upon his Repentance, yet he is still bound to repent them, Because repentance is required not onely to take away the quilt of finne, but alfo to take away the corruption of it. Wee fee when Christ was dead and buried, the Jewes rolled a great stone upon the mouth of his Jew grave, and why ? to make him fast that he should not rise: now we must doe with our fins as the Jewes did by Christ, not onely bury them our felves, and make a grave for them but also we must rowle a great stone upon them, and seale them up by repentance, every day casting more mold and earth upon them, that they never may rife against us; For often repenting of fin abates the frength of the corruption of sinne in the root. As a man that hath his house on fire, he will not onely quench the fire for the present but Fire. powre water also on the cinders and ashes, for feare of some living fparkes or diffipating heat which may lie hidden therein : fo must we doe by our fins, when the divell bath set our lusts on fire. it must be our wisdome not onely to quench the motions for the prefent, but also (as it were) to powre water on them to quench the afhes of fin.

The second Objection is, That if a man bee bound continually Ob.2. to renew his Repentance, and Repentance bee enjoyned with griefe

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Paine.

and foremathen it must need follow that a Christian man must never be merry, because state to feat of his owns since will take him downs and make him sud and deposed it.

Answ. I answer, That as a man is bound to renew his Repentance, so is he bound to renew his Paith too: Yea, the more hee renewes his Repentance, the mote he is bound to renew his Faith and joy; thus as a mans sins give him cause to mourne, so the Lords mercy in Christ Jesus will give him cause to rejoyce: So that the renewing of Repentance, though is bring a man to griefe, yet it will not leave him in serrow, but set him in a most full possession of everlating comfort; as David confesses, Plat. 126.5. They who sow in searces shall reaps in joy. So that there are some teares which will

bring joy where is a kinde of mourning which ends in rejoycing.

It is observed in nature, that there is some paine which brings a

man ease, and a man carriever have ease, but by the meanes of this paine; as the paine of Physicke, which doth not worke at first without some trouble, it brings health at last. The paine also that a man feeles in dreffing of a fore (for there are none but I am sure will confesse puts a man to paine) brings a man at last to

more ease and refreshing; so that we may well say, she pains to the campe of the rune: Even so the renewing of Repentance causeth a paine, no man can deny that, because it is accompanied with gricle and sadnesse, forrow and teares, but it is Dolor & Tristina Sanitatio, a healing and a healthfull paine, such a paine as will leave many joyes, and much peace behind it. Therefore let men sever be afraid to renew their repentance for their sinnes, though they repented before; let them upon every good occasion repent of them still, because though this course of Repentance bring a man forrow, yet it will never leave him long in heavinesse, but bring him into a sweet and comfortable peace with God and his

owne conscience; though weeping and heavinesse may be in the evening, yet joy and chearefullnesse commeth in the morning such mourning and confessing, ransaking of the heart ends in blessednesse; ever the more spiritual mourning, the more cheereful holy rejoycing; they come from one root and fountaine, the other

thewer it felfe first : yet all is fwallowed up into rejoycing at last. Now followes the

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# Case of Repentance.

whether a man be found, and must repent of his fine, and confesse shem unto men? That is, when a man hath repented him of his fine unto God, whether he must also repent of his fine unto men such as himselfe is, and not onely to confesse all unto God alone? Which case (as the Law speakes) hath a cloven hoose; that is, it parts and divides it selfe into two Questions.

1 Whether a man be bound to confesse his simmes to men ?

2 Whether a man be bound to make Satisfaction and Refli-

For the first, here be two extremities to be shun'd: whether a man bee bound to confesse his sins unto men? First, the Papists they thinke that a man is bound to confesse all his sins unto man, that it is not enough to confesse them unto God, unlesse they also confesse them unto Priess sin this they are in one extreme. And in the contrary are they that thinke that a man must confesse all his sins unto God onely. Now both these extremitles are erroneous; both the Papists, who thinke we are bound to confesse our sins unto men; and some other carnall professors, who thinke that we must confesse our sins unto God onely; for the truth lies in the middle way betwint both: for a man is not bound to confesse all his sins unto any man, and yet some sins there are which must be confessed to men, as well as some other that it is enough if we confesse unto God onely.

Now for the cleering of this point, we must remember that in the high Court of conscience sins be of two forts.

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As that of I Sam. 2.25. showers, If one man finns against another, the Indge shall judge him; but if a man fin against the Lord, who shall intreds for him? The fins against God are either

e much take heed unito whom we and snoon in Is knowne

Jerfiels me a Vukuoime fins olde a falde a ves and schult ad flame

As Pfal. 19, 13, Who can understand his errours? cleanfe show more from my secret sinues. Now to apply this unto the point? if they be secretime against God, then it is enough to confesse them unto

confesse them unto God : For itie a rule of Justice, Pan a non exceder culpam, the passification that not exceed the fault; or, go no further than the trespasse. So then, if our sinnes be against God mody, his is enough to confesse them unto God a and though the Patilla fay no hope of pardon unleffe we confesse our force finnes unto Prielts i yet the Scripuires of God are cleare against them, as Pfalian, I acknowledge my finnes unto thee, and mine iniguisig have I not hid; I faid I will confesse my transgressions were the Lord, and thou for aveft the iniquity of my finne. And to the poore Publican that went into the Temple and knock't his breft he confelled his fins unto God and faid, God bee mercifull winte me a finner: I tell you (faith Christ) this man departed to his house jufilled and fo was fet is by experience in the holy Scripture. That wee fould wanfelle our ins unto God onely. It is the faving of alcarned man That we should confesse our imsunto God who onely can best wipe away our finnes; for, a man is many times afhamed to diffeyer his feerets to his belt friends, much more to a Branger-Prief (and fother (against the Papists) we feethat we are not to confelle all our finites unto any but unto God onely and in the flory of Manaffer, wee fee in his diffresse it is written I Chro. 2 2 12. And when he was in affliction, her befought the Lord his God, and bumbled bimfelfe greatly before the God of bis Fathers, So then if they be feeret fine, it is enough to confesse then boke God onely; whereby you may fee that the Papille opinion is falle; which enjoynes a man upon paine of damnation to confesse them unto a Prieft, all the Scripture being contrary unto them, if rightly understood. "green ave But yet In one cafe we are bound to confesse them unra men, that is

Exception

in case of distresse, when we are so burthered with them, as that we cannot rise up under so great a load, nor can sinde ease or comfett any other way. In this case there is a necessity, and wee should and ought to consesse them unto men; as Saint James hathit, Acknowledge your sins to one another; and gray for one another; but yet we must take heed unto whom we make our sinnes knowne: it must be such a one as we thinke able to comfort us in our distresses, and resolve our doubts; such a one as will concease them, and pray ten us on all occasious, as if it were his owne case.

06.1. Mounthe Rapide go further, and brings we planes of Scripture

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against this defering, to maintaine their opinion. The first is one of Mar. 814, where Christ faith to the Leper Offendere Salendari Stuft eo the way, how the felfe so the Prich : forme every mun, thought God heale him and cleanse himmoon his contession wet he is also bound to flew himfelfe unto the Prieft, lowered

To this I answer, The Papills in this place do alledge Seriptime Ans. against Chailt, Mar. 8.4, but they pervert the sense of the Seriente! for the words fay not, Conficerete, Goe and confeste the felfold in Priefty but (Oftende te) Shem thy felfe tothe Prieft! Scoondly, Christs meaning is, That he should therefore shew himselfe anto the Prieft, to let him know that he was deanfed and healed From his leprofies and was now free from the pollution thereof. "Christ fayes, Oftende to, quia fanatus es, Show sky felfe, because thou are made whole: they do wrest the meaning thus, Show thy selfe becanfe thou are polluted. Thirdly, Christ fear him to the Prieff. onely in case of leprofic, that is, as knowne pollution; but the Papile fav that Christ fent him to the Prior for to confelle his his what foever, Fourthly, Christ fent him unto the Pricht because of the precept of Moles, Levis, 14.3. where God had enjoyned it? but they will have that Christ fent him to performe an ordinary duty-nel eved additio smort suit;

The focond place they doe alledge, is our of Solame 3. 16. Con Ob, 2. felle your fastes to one another, and pray one for another. I aufwer, Auf. that the place doth not binde us to confesse unto a Priest : it as much bindes the Prich to confesiounto is; because this duty soken of by Saint James, is a net ippocal duty, Confesto your finites to one another Secondly, This confession Saint James freakes of It onely in case of necessity and distresse, without examination, and freely, and that in fuch a fin onely, as cannot bee healed by our Thirdly, the healing that Saint lames speakes of is by Prager : but the healing of the Priefl is by Substantial absolution : and forthe Popific Confession cannot be meant here in this place. So that this argument hands good against them, that our feeret fins against God are not of necessity to bee confessed, but unto God rein a man either in body

ancly ...

But if they bee knownedins against God, then it is not enough to repeat of them before God but we are bound to repetit of them beforemen also, So we fee the Prophet David after his fall, hee did not onely repent of his fine before God, but also lice made

(Pfal.

(Plats t. Japenitential Plalme, as the Fathers have it to be a monument and sestimonial to the whole Church. Solikewise S. Pant L. Cor. 1 v. ho faith Laminot worthy to be ratted an Apostle, because I did per fecute the Church of God. So as his fin was made manifest in perfecuting the Church of God in like manner his repentance was made manifelt and knowneunto all. So then, this case is cleare, that known and open fins are to be confessed not only unto God, but also unto men; that as they have knowledge of our fins, so also they may have of our repentance, and that wee are changed into newnelle of life, and that for two reasons, first, because as men do know of our fins, so also may they of our repentance: the second is. that as we have done hurt to our brethren by our bad example in finning against God, and drawing others by the same example to do fo alfo; fo farre we should by our outward example of outward confession and repentance draw men unto God: which was the reason why Abimelech Genizo 8, did tell his servants that which God had any dreame revealed unto him, that as many as knew of his fin in taking away Abrahams wife, might know of his repentance: because as he had done hurt by his bad example of finning. fo he might againe falve that fore by his repenting : he might have carried the matter closely & secretly, that none might have known it but we fee he doth reveale it to the end it might be knowne.

Second fort of finnes. The second fort of sunes are against our brethren, and they are of two sorts.

1. There are fome fins which one may commit against a man, which do not have him to as to thinke an evill thought against him, these sins we are to confesse unto God onely, because he only knowes them and is offended for them.

2. Some fins agains there are that do burt them, and they do receive

dammage by them; of which there be two forts.

First, some are such as we know not to be fins, and such as we have forgotten, and cannot call to our mindes to remember them; for which fins a generall repentance or confession will serve the turne, but we must take heed that we do not wilfully or willingly forget them: in such sins wherein a man either in body, word, or goods, does hurt, his neighbour, having no ill intent towards him, nor afterward knowing it in this case generality will serve.

But secondly, some are such fins as we doe know of, and such as in which we well understand, & remember that we have wronged

our neighbour. Now if they be such sine as we do not know of a I faid before, or be forgotten, or we do not know to befine; then men are not bound to confesse them; for els who could be faved? for a number of fins were committed against our brethren which we forget, and a number of fins there are which we do not know to be fins against them, as a Sam. 21, 3. David knew not how he had offended the Gibeonites, But if they be fuch fins as one doth know, these we are bound to confesse not onely unto God, but unto the persons wronged also; as Christs counsell is, Luke 17.3. Take heed to your selves, if thy brother trespasse against thee, rebuke him; if hee repent, forgive him.

The second question is, whether a man is bound upon bis repentance Queft. 2

to make restitution of that which is taken away by injustice?

To this I answer, there are in this case two parties offended; Answ. proportionable to which must be our practice of Repentance is !!

it unto them a raine. If ever God oring the

if a man shall not away his nessible

I. God

2. Our neighbour.

And it being a rule in justice that the penalty must stretch as far as the fault; therefore it will follow because both God and man is offended in this cafe, that we should not only repent to God but alfo to men, and make farisfaction for the burt which we have done to them. For It is the nature of Repentance to bring all things as neere Nature as may be unto their former estate againe, Now we know that by the of Repenfin of injustice God is offended, and our neighbour is hurt; where tance. fore by our repentance we reconcile our felves to God; and by our reflitution unto men, wee make facisfaction for the hurt we have Note. done them; so that there must be restitution and satisfaction, that wherein we have indamaged our brother, there may bee addition unto his owne. For if our brother have ought against us, God will See Za. not heare us, untill we be reconciled to our brother by reffiturion chem his and fatisfaction, as Christs counfell is, March. 7. 22. If then bring practile. thy gift to the Altar, and there remember that thy brother bath ought against thee : leave there thine offering before the Altar, go the way and first be reconciled to thy brother, and then come and offer thy offering. Whereby we may fee that God will not accept of any duty which we shall doe, untill we be reconciled to our brother. Thus Exed, 22.7. God commands, that If a man doe burt to a field er a vineyard, he shall recompense of the best of the field; or of the best of the vineyard, So Num. 5.7. God fayes in fuch a cafe of trespasse:

Medicles Bull confosse show it is which they have done youth by sull renotepened his tre spaffe brick the putinoisal thereof, and Rall add into it is sign part also, and give to in nothin ugainst robom be bath trespassed.

ninber of the were stanten be nevable row ent to redicte

word Therbook whiteyou can or may, a Con Sit a bun to gro! a w

to be fins againft them as alle that be et vide phrittend the we Honad

word. Then give it to the heat of kin, Numby 8 10 of hebreto

Ob. 3. Whatif one know none of the kindred, or can finde none?

Sol. Then give it to the poore, or by advice of the Minister

disposochereofor with line

And thus we see the sin of injustice to be a grievous sin, wherein a man is bound to reflicution, fatisfaction and confession; if a man have spoken ill of his neighbour, he must be forry for it, and speak well of him againe. If fervants Reale or purloyne any thing of their Malters, they must make it good, confesse their fault, and restore it unto the magaine, if ever God bring them home to himselfe : fo if a man shall get away his neighbours goods by infulfice, or by deceie or fraud, or coulening of him; God will no raccept of fuch a man untill be have made fafisfaction; the like may be faid in forectie, oppression, subornation, false witnesses, and the rest, shote must follow repentance and farisfaction, or no forgiveness of fine See then what a great fin this of injuffice is, and what a ghievons burden a man pole upon himselfe, when he hath gathered tagather a great deale of ill gotten goods : For wen he comes to dies be is inhazard to be wither a damnable finner, or a flark beggen and thorson is a world eafe, when parents per and advenmure their children apom any bad courfes, not earing how? fo they anay cheich them. There are a humber of Ulfurers, which fay they iganmot live other wife, and therefore they put their flock to use, to raife fome profit to themselves. But let them know that these fins be fine of mjulies & therfore they must not only repent for them, but also they must make reffection and fatisfaction. If a mando fin against God, if he conteste and repent. God will forgive him; But if he do fin against men, he must not onely confesse to God, but also unro men, and make firefaction for the offence; here also Inchare to be reproved who se theh death make wils, committing their Moules to God, and the ill gotten goods to their friends and thildron, the high way to bring a curfe upon them; let Parents beware of this error, And to much for this third cale. LECT.



## E.C The A. ifel ti a of his finne, chas at that lathe in flant, of

# he refolved to kill his brother. The refee hely florice the

# THE CASES OF

made contestion of his sontance and correct this Chao, 26. We fee he perfecued him a range, even against his owne conscience; so we see he went for his since and we never repented. He concessed losses of the concessed of the since some some

more righteous then bee. No Mail 2. 12. The pende of Hand

is faid to have covered esquelize on with them toutes, with Therefore, alfo now, fuitb the Lorder surner na worm by me with all your beart, and wish fasting and with weeping and wish mourning ave And rent your hearts and not your garmants Rec. icht corte, that



For the most part all the Religion of the world is that t Titherto wee have fooken of Repentance; with forme cafes thereof, and forme poer cutainero be i fpokon of e The laftday owe handled the Cale of Confession to men, And now in the next place be cause the want of reaces doth so perplexe many in this great worke of repentance : The Lordavin

this and many other places of Scripture for exhorting unto the fame; furable unto which is the Saines practife now and fraff ages: I have therefore in the next place chosen to handles The Cafe of The state teares in Rependances that is, whether every men or wanten who ernes of the repent them of their fins, muft and doe neceffarily Bed tear's for them? question. The answer whereof (by domparience) I will tay downe in live . with

conclusions. The first communication shall be this point you marfind?

A man may weeperfor from bed remerforing and year not bruely repent ; teares ba wet ulmayon a time figne of truje Represante.

The reason whereof is, because the very naturalt man wisheth well unto himlelfe, delires his own peace and hearts eafe as much. as may be. Therefore when he apprehends the fearefull judgments of God ducunto him for his finnes, even the hatefullnesse of vile actions which he hath committed, the very conscience and horrow of the lethings will make him many times weepe, to that a natural man may fied teares for finne, and yet not repent him. of it : as we fee in Efan. Genef. 27. 34. He wept for the lofte of his Fathers bleffing and his birth-right, and yet fo farr from repenting of his finne, that at that fame inftant, after his Fathers death. he refolved to kill his brother. Southe holy storie affirmes of Sant. I Sam, 24 17, that when David had cut of the lap of his garment, when he might have killed him, and when he had made his innocency knowne to him. Saul he lift up his voice and wept, and made confession of his sinnes before God, and yet for all this Chap, 26. we see he persecuted him againe, even against his owne conscience; so we see he wept for his sinne and vet never repented. He confessed he had done ill, and that David was more righteous then hee. So Mal. 2. 13. The people of Ifrael is faid to have covered the Altaroh God, with their teares, with weeping and mourning, and yet for all that fived in their finnes Without appentioned and faid imberein Ball me returne? So itis cleere, that teares are not alwayes a true figne of true repentance, For the most part all the Religion of the world is this, that if A man can bring himfelfe fo fatrey not onely to be touched for fin. but alfo to weepe for it; to fled a few teares, by and by they thinke themselves to be safe wes, though they live loosely and prophency after, but this is to build up their comfort upon a falle ground, because as we have heard, a man may feed teares for fin. and yet not repent it : forthat teares be not alwayes the true comthe rud many other places of Serie and Repetition of the

Objett.

But here is may be that some who are willing to sepent, and ready to indepatour this way, may object and say, How can a poor of Christian take any comfort in his Teares, if teares be not alwayes a true signe of Repentance ?

Anfm.

avalantions. The first careautidation that the control of a state of the control of the control

2 Heamil looks into the Course of him from the min to

Hee

He mult looke into the canfe and fountains from whence they flowe : whether it be for feare of damnation and of hell corments he weepes or not, for these may make a wicked man much to be aftonished for the time, and repent of his sinne 1 25 Alts. 24.26. 16 the children of Ifraell when the Lord told them that they should not enter into the land of Change, repented of their fine, and did weepe before the Lord, but the cause was the judgments and fourge of God upon them, being chafed by the America, Dentit. 47, fo that a man may weepe to no purpole for the judgments and punishments that follow fin: but when a man can weepe for fin. because it is sinne ( which indeed would bring him unto repentance, ) because he hath offmded so good a God odispleased to gracious, and so merciful a Father, done that which is prophane and unfeemely in his fight, then he may have joy and comfort in his teares. So we fee in the example of the Prodigall fonns, Luk To 21. he more lamented that he had offended to good and loving a Father then for the lolle of his money then for all the milerios which was upon him, and hardnesse he had su tained : yea, I say; all this did not fo much grieve him, as that he had offended his good Father. The like we fee by David, Pfal yr. 4 faith he Against thee onely have I finned: did he finne onely against God to he had alfo finned against Vriah, Bathfieba, against the people, and against the peace of his owne foule. Yet above all, his greatoft griefe was for offending his God; a God that had dealt fo bountifully with him in his advancement, and mercifully in his prefervacion; and fo by the confideration of the cause, we may receive comfort in our teares, when we confider from what motives they proceed, and principally moving Caufes.

Secondly, a man that would have comfort in his teares, must looke the effect and finite of them, for if a minimore for weepe for his finnes, as that by and by he is ready to fall into, and commit the fame finnes againe, and that as greedily and carelefly as he did before; then it is to be feared, that the watrie teares shed here, is but a beginning of that everlasting weeping and mourning in hell. But if a man doe so weepe for sin, as that thereby he is made more watchfull over sinne, more to have it; carefull to resisting, more willing to weaken the sudden powen thereof in his helle, then a man may have comfort in his teares; as it is; I Cor. 7. 10, 11.

Here odly forem worketh repentance to salvation not to be repented

and:

7. 9

of

is humbarres gitch post, what cleaning of your follows, See, So then you fee there are rand forts of teares; First, Teares of prophane men, forthey have their teares too; but there is finall comfort in them, a man is never the better for such teares, they are seldome put the metochericanscience, nor is the life reformed by them; they leave no fleps of goodnesse, nor prints of Grace behinde them. Secontly, the teares of the godly be indeed for rowfull teares, but they are mighty and quickning (like Aqua fortis) which make strong and lasting impressions of vertue and of grace, which leave a feed and fruit behinde to work upon their soules and consciences. Thus much of the first Conclusion; the Second is this:

nclufi-

sundgoig et deider miten Conclusion autionen et ten .

Every one that commits finne hat bigust cause alove all chings to flecter and for the Yame. A set to sleme a sind of some all chings to

This is proved full By Brafin; Secondly By Example: fon there raid three things which will make a man to find scares and male

be on a la The taffer of fome great good herbard on militage never be on a la The fearer of fome great evill. If we have demonstrated by

the is 123 The fence and feeling of fome grievens paint.

by Nove in all thefer afes a man bath cause to shed coares for singe. Thinks Unredant of the frient doffe than course by finne : Worldly men as we know will weepe for the loffe of children, goods, lands, and fuch like; but all the loffes of the world are not comparable into the loffe which comes by finne ; for it is neither of children. goods; rerlands, but by finne welcofe the favour of God, all our parts of that we have in Christ, Heaven and happinesse, we we faile of Gods bleffed presence for ever; and fo of all losses the greatest comes by finit : fo that we have more cause to mourne for it. then for any sworldly calamitic or milery whatfoever: looke in the florie of Michili, bully 28, 24 Tel bave taken away any side ithich I miade, und the Priests, and no are gone amay, and what have : I more ? and what is this that ye fay unto me, what allaft thou ? Here you fee that when the fouldiers had taken away Aliebeet gods. she ranno after them crying and weeping and was angreatest they should aske, what ailest thou rieven formult me, if suchas he can fo weepe for a falfe god; much more have two eatherto except and mourner when we shall confidenthat our owne finnds have taken away our true God from us, we all the joy, comfort and peace

that

Micabs gods.

therewashad in Gods and therefore above all things we have cast et auc W finne proves deadly, and somel aboard square business bed we Secondly, a man hath chafe to weepe and alour a sadd fact capes above all things for fin, In regard of the year and in offerable woll which comes by finne, Whereof the finall evill is Hell and duringtion; which is the greaten montingportable and michievous evill of all others because all other eville are remportated the ecernalls We feet man's forry when he hath brought himselfe to Evils prolameneffe, blindneffe, and murilation of any member, and how cured. much more then when he bath brought this upon bimfelfe, and itherewith the curie of God Janus everlating dunhacion Paintes endlesse and reftlesse for ever? O how much each therefare hath Fire of a man to mourne and lament for his finnes? which bring not tem- Floud of porarie (but as I laid ) everlatting punishments. The fire dist Noah. came upon Sodom lafted but for a day : The fload that came upon the old world laned bur for a thore time! the great famile of Legypr, Gen, 41: 49. lafted Buefor leven yeares, and the empty-life of Babylon lafted but 70. yeares, but damation in Help thall be for ever and ever, no time shall end it, no meaner shall finish it, and water his couch with teares, in acade water his found Againe, all the eville that doe befull us here are particular evills, wither pains in the head, teeth back for behyl or flomacke, artife.

longe, overburche paines of Hell are universal in every part, iff all parts at once, which must much multiply paine, forrow, and is, and he e we no caule or necessardinoisurabb

- Againe, atthorner pathes and evills have their aniers attoms and limitations y I fa man have the gours, he hartraifed fort bed to lye ing if hee be feeble he hath one to leade him! If he be lame, he hath fome body to move him from place to place; but if a man be in Helt there is no militation; no cafe, no helpe left, not fo much asadrop of cold water coole the tent of the though, but all horrow, evice advision for ow and vession to that if ever high may have canfe to flied teares, and feare milehrefe that may habe pon, he hath reason to doe so for teare of Hell and those gally servors of damnation to come to laft for ever a main of the E Thirdly a mari hat Wrestowand cause to thed teares for mine is when the fames accompanying the fame! Which are aladly dangerous! For if one though would with man in the legge the might recover, but prick him though with a pinne at the heart, and

Note.

Wounds the would prove details so is is in wounding of the foule every finne proves deadly, and as a flabbe to the heart a for though we doe not presently feele it though our deadnesse and numbesse make us infentible and careleffe : Yet in the day of Gods vification, when Gods weath shall fall upon us and open our wounds which sinne hath made, then shall we reare and crie, and indure torment onough: thus if we have cause to weepe for any thing we have cause to weepe for our finnes that Brike fo deepe to our confciences and foules. Thus we have againe to be waile the hardnesse of our hearts. that in bodily cures can away with the cutting of a limbe, breaking of an arme or legge, and yet cannot away with the fearthing and

lancing of our consciences

Thus as it is by Reafon, fo the necessity of mourning for finne is proved by Example, for there was none of the holy men of God but they have wept for finne, and we have cortainely as much and more capie to weep then they had and yet how farr and fhort doe we come of this durie ? Shall I name David Daniel, Peter, and other holy men of God? how fervent was holy Luther in mourning and weeping for his finnes? had David cause to weepe abundan ly and water his couch with teares, and have not we caufe much more? had Poser cause to lament his fall bitterly, and have not we more falls then he had? had Daniel cause to bewaile his many trespasses, and are not we guilty of many more iniquities? shall Mary Magdalen weepe, and weepe for finne in a manner a river of teares, and have we no cause or necessary to weepe for our many transgraffions? O if we could fearth our finfull and corrupt lives and fee how we have offended our God, we could not chule but weepe for our finnes : what not flied teares for finne, when we fee our Saviour thed bloud in the Garden for our linnes, and nonfor any of his, he being without finne; but we are hardhearted and neverthinks upon our Redemption; nor thed a seare for that which wrought bloud out of Christs body. O wonderfull and lamentable, what a pitious thing is this that we cannot let fail a drop of water for fin, when he powred out abundance of his blond for the fame; yea he did fiveat it out for gricle and anguish afigne of faull or no forrow in us when we cannot wring out a tell reases, much leffe power out water before the Lord, as his people some-time did for their sinnes, & Sam. 7. 6. Thus much of the second Conclusion : The third is this

Conclusion

or forrow forthem, The foundialand on is

There is never a man living that is able to feed teares for every fine be dethe committee of the of the fire from the wife of the fire of the fi

Every fin it is certaine descrives teares ves and bitter teares toos for every fin is committed against God a Holy Fathers weal Holinesse it selfe and an infinite Marchie anowwe know it is no forall matter to offend God, nor no great enforcement to fined teares for our fine, and yet we are hardly brought to weepe for one finne of ten thousand; It is to in the generall, though it be true that there be forme of more feeling and tender confeiences then others as it is faid of St. Hierome, that he went for fin, and was forcender ly affected, as if he had killed a man; but o that it were fo with us that we could attaine to this tenderneffe of heaft . The hindrances and impediments I take to betwo: do and week Lines ald . 31

in the fence and feeling of high themphy in feindent Bindene ffe in Indementation of his particular to me a fixer. So in the one mener that Hooftender went a second

For many are fo blinde, that they know not fin to be fin in their judgments: As Mal. 1.1. when they were reproved of their fine. ver they fay, wherein have we finned? or if men know fin to be fin. vet they miliake , they thinke great finnes are bur pettie ones and finall ones, they effected to be nothing at all , not worth the grieving at, because for the present they pame not as a man had Bleeding ving a bleeding wound he fees not; paffes it over untill he faints; wound. 

Againe, another cause is, Hardness of beart, which for all the Regenerate are in part fandlified () we are subject unto, therefore though fome in repentance bring forth teales; yet a number for their lives cannot thed any one teare for finne, untill God by an especiall worke convert and turnethe Heart unto him, by an efpeciall operation of his bleffed Spirit and power of Grace The want of this tendernesse we see made the Propher in the name of the Church crie out, If4, 63.17. O Lord why baff theu male w to erre from thy mayer, and hardned our hearts from thy frame ? Wet Fruit needs fay behore is great difference betwist that bankneffe of hearr in the godly, and in the wicked : for that of the former in fenfible full of paine grice, forrow, mourning yearliere is a particular forrow for that hardnesse telt, besides that of other sins, but that which is in the wicked is infentible, they are never throwly touched or affected with a feeling of their lines and to never weep

or forrow for them. The fourth whiteon is

That a man may truely repent him of his finness et and be caused.

The state of the finness of t

- Milish I praise thus, They that risponents for their Course and the same profition of forde me ake moinfried death and poffice of Cheift. met armete begine : but a man may mourne for his fine and do thus and vet never thed a teare; therefore a man may truly repent without shedding of reares, for teases are not alwayes a signe of true repositance Ar nie fee Mar abay where is faid, the fe Con verts were pricked in their hearts; not pricked in their eves tors a mans heart may be pricked and overwhelmed with griefe, and yet not weepe, or fixed any teares. So we fee the Publican, Lake 18. He could not weepe, but he was humbled and call downe in the sence and feeling of his sinnes . [ Lord faithhe ] bemerciful to me a finner. So in like manner, we doe not read that the Thiefe upon the Croffe did weepe or fied any teares, yet he confessed his finnes, and war inwardly grieved for them. So we fee a man may truly repent who sheddeth no teares. For as a Wine vessell without went is ready to burit s fo the teffe weeping, many times the greater is the foregwin and the heart to much the mbre over burdened: Teares are as a vent, which when they are not, and the heart this way allayed and eafed, the inward griefe is fo much the more excellive and great. The fifth conclusion is, the ab maive que

Againe, another canfe in himlogical learn, which for all the by correct about any discussion is included in explanative if the first in explanative is in the first in the resonance in inch affinishmin in source for a seem of example in the first inch example in the first inch example in the first inch inch inches and special inches in an example in the first inches in the first inche

This Conclusion I will first open, and then in sing considere it yet affire your scheet of this. That every one cannot weeps in their repentance and first Collings untill at please God, tol is find fineric grace, and finite the heart: Yearstonghad first they doe not, walre a while, and in consumance of time; or when God leids some great affliction or judgement upon them, you shall see them come to teares, and weeps for their simes have man that is stricken with a sword she bloud does not alwais by and by follow; So it is with

Wineveffell.

One ftricken with a fword. with the funitum confeience of alwounded funce anthore is fearem aftonishment, and amazement many times before tweeping; and yet? after wards teares may come abundantly, as bloud after a wound.

But to my promise now, which was first. To open the Con-

clusion: fecondly. To explaine it. First then I fav. That bordly is there any man living but he bath on hall fordieures for finne if God have a purpofe to fave him : Therefore how foever one may got and way at the first rejoycing , like Lydicather first conversion ; and like the Eunuch in the Albe vet at one time or other they shall weighe and mourne for their finnes; though I would have poured member, that I doe not exclude any from the hope of Heaven and state of true penitencie, that fived no teares for finne; for for have shewed the case may be, though seldome heard of. David faves. Pfal. 27:28. I have beene young and now um old, yet have I not feene Davide the righteom for faken, nor their feed begging bread a And vec poore Experi-Dezarmidied a begger, and was cartied by the hands of the Angels ence. into Abrahams bosome & Now Duvids meaning is now that there was none of the righteous, or of their feede that did begge their bread, but that it was a rarething, that he had not feene irin his daves, or in an Ages Sowe may fay of this point; It may be a man may be truly converted and yet never fled a coare all his life but it is a rare cafe, no ordinary thing, it is that which feldonie fallsone not one of a thousand, but that at one time of other they are for profiled with their finnest the all and the remote of the grant

Againe, secondly it say, that true testes are not to be commanded by the but are no office of Gods grace whought in a man that Back a line. And I will point upon the honfr of David, and upon the Inhabitation of Iran felous, he Spirit of Grace and supplication, and they bullinesses, but it is onely the spirit of Gods, of Grace that can make a man that the losses his finites. So that a man may be a natural man, an unregamente man, and inconverted man, and may be a natural man, an unregamente man, and inconverted man, and never shed a verre for his since the spirit of Grace oned works upon his heart, hardly but at one time or other, his heart will melt and lament that he hath offended God.

Thirdly, I say, if God let him live any time in this world ( for a

3

men may be taken away immediately upon his conversion as the Theefe upon the Croffe ) and then as he wants time for other Christian duties to for this alfo; but if God let a man continue any time, then one occasion or other will bring him backe to the beholding of his fundes range him to afflict his thoughts; repent throughly and fo worke teares out of him, yen bitterly to bewaile his finnes, because no man truely converted can thinke of his fins with pleasure but with gricfe. lob faith Thou makeff me to poffelle the fins of my youth; fo we may be free and have little forrow and few or no teares for fin at full, and yet this cafe of compassion thay affect us in our riper age, or old age, or in the time of ficknesse and death, at which time we may come in bitternesse of the foule to bewaile them.

Fourthly, againe I fay, that at one time or other we shall shed teares for fin, fome doe mourne and weepe at their first conversion. and lye a long time under the burden ere they can be comforted As a many experiences of troubled confeiences amongs us doe thew. Some againe like to the Eunuch, Alls. 8.39: and Lydia Atts. 16.14 when God opens their hearts, abfenting matter of terror and representing full matter of joy, depart away at first rejoycing. nonmourning as others: forthat I fay the cate is different in this cafe, according to the representation and divine impression upon the foule of joy or terrour in the prefent apprehension; or according to the former guiltineffe of the party converted: but this is mole fire if we belong to the Lord at one time on other we shall weepe and mourne for fins of our felves and others. See Plater faith David, Remember not O Londabe fine of my jouth, And z King. 22 10. you hall finde how much good Josah was affected with the fins of the time, when Hilkiah the Prich delivered him a booke wherby heapprehended how the people had offended God. to that who loeven of Gods children bath not yet felt donvertion throughly, he shall feele it before this life leave him: as I showed formerly, a wound with a fword makes but a white ftroke at the first : but within a while the blood iffues abundantly : So every one doth not by and by bleed upon his first conversion, and feeling of fin, when he is fanitten by the Law : but tarries while till forme further working upon his heart, and you shall fee unconcealed forrow and teares iffue forth amaine. The liv. I fev. if God let biet i ve one e are is chis wailed fores

Wound.

### Now the Reason of this

Why fome men mourne, and fome doe not, but rejoyce at their first conversion, is, because it is with the motions of the minde, as with the motions of compounded bodies. Elements predominate tending faill towards their proper orbe or place agreeable unto them. So at the time of conversion, looke what the soule is most possessed with at that time, thither it is carryed. As fills A Bladder bladder with winde and throw it to the ground, it will not be with there but bend upward to the sire , became it is filled with aire ; winde, but fill it with earth, and it will fall and lye on the earth, because of the earth that fills it : and our bodies being earthly fall to the carch againe : fo it is in the minde of a man at his first conversion, feare or if he apprehend the mercie of God in Christ, more then the fearefull Judgments of God for finne, then he is carried with comfort, but on the other fide apprehending Judgements moft, then he is cast do was and discouraged.

Fiftly I fay, all that are truely converted shall shedde teares at one time or other, though not in a like measure; for fome shed traces in a more abundant manner, as Mary Magdalen who fare at Christa feet and washed them with her teares, Laky 7. So of Reser. Math 26; who went out and wept bitterly : and of David, Pfel. 6. who watered his couch with teares: whom though all cannot follow, yet all must with to imitate in true forrow for sinne in one measure or other; for it is well observed of alcarned man that a man may let out the corruption of a byle, as well out of a little Byle les hole as out of a great one : as one may know that there is life in out a man as well by the ftirring and wagging of a finger, as of the Life by whole hand : fo may the truth of repentance as well be differed firring. by a few teares as a great many. Thus we have feene the meaning of the conclusion. That there be very few who are truly converted, if they continue any time after conversion but will shed roares for their sinnes at one time or other, in one measure or other. Now . I come to confirme it diverily ; a shi on P. on mana a print

proud me land hearted people fuch as molast refer in their

very ben the Angel Indr. 2. 4. carge nitiredty Langue before

them the rexcinity. That they I ed was the Brank Burnette

First by Reafon thus, hardly is there any men living be he never fo hour bearted, and composed in himselfe; but there is one By reason thing proved. Were

thing or other that will make him weeperhough he fernever fo good a face on the matter, the loffe of wife, husband, children, or the unkindnesse of friends, on some worldly calemine , but in those that be truly converted, the granest griefe efiall is the griefe of finne, all other griefs what foever are nothing fo great or fenfible; If this be throughly apprehended; nothing forworkes on the heart of a renewed manil as the heavie and fad remembrance offirmes path, whereby he hath offended God, and brieved him to whom he oweth mose fervice and duty then to all the world befides. And fo feeing there is not any man living, but formertremitie will make him weepey and the greatest extremitie in any mans confeience truly confidered islfin, or for fin, hardly is there any man living but at one time or other the conficience of his fine will make him weepe and draw teater from him, adatout a

ritie.

His Secondly, By Jashoritie thus, Pfall 126, 9: They shar fow in By Author tomes frall rempe in jay, Lering D. a. Then and in chofe dages and arthas time fall the children of I (nact come, they and the children of fudah point and merging , they failt goe and feckeshe Lord their God ! So Revolerd, 4th is promited, And God Bull wipe away all reares from their eyes not onely the teates which they have shed in regard of their mifery bureal for those their mregard of their fines to lie is what fore the those who are trinibled and shed reares for anything, o. vilo escred his anni rot equew bar arruom vilabede tilwe

Thirdly, By wample of other holy people that have beene be-By exam-sfore us, they that could hardly weep for all the things in the world ottel vet weepe for their finnes a Dueste fouldier, and fest venfeddence afform hearred man anuchae quainted with bloudayer his tine made him thed abundance of teares, Pfal 16 % and fothe addes wen 8. He barb heard she voles of my mespiny a And To OMary Maydistanting further allowing are the feat of Jeffer and washed the new of the ber esares (Cok in which though it be no Brangeshing for a mountain to weeperver for linch a woman roweep, a trady a gallant attoed ther fer upon her pleasures; bravery; and delights, it was as strange a thing as might be. The like may be faid of the children of Ifrael a proud infolent hard-hearted people, fuch as wonld not cafily melt. yet when the Angell Indg. 2.4. came and tertheir finnes before them, the text faith, That shey lifted up their and wep: and in another cafe of forrow, I Same 7 6, We reads, They formed but waser before the Lord and therefore feeling with who stall others

tinng proted.

Were

were most unlikely to weepe, did thed teares for their fins, being prickt in confcience, what shall we thinke of others a great deale more render hearted; what have they done in ferret before God? Thus the conclusion is made good.

Oh then thinke of this ye merry people of the world, you that paffe your dayes in foy and pleafure, that if the best of Gods people and fervants at one time or other, have and must shed teares and weepe for their fins: O how great cause have you to lay aside your meriments, to bid farwell to your sports, and to come downe into dust and ashes, and there in the bitternes of your foules mournfully and heavily to lament your fins before the Lord: It is time that you exclaime & fay, Peceatum eft canfa triftitia & doloris; Sin will caufe forrow, feare and lamentation either in earth or hell: and fo better weepe and mourae for our fins on earth, where you may have comfort and pardon eate and forgivehelle, then in hell where you shall have a continual death, and yet a living torture: Ibi erit fletus & affidum terror: they be Christs owne words as you know, Luk. 1 3.28. When they Shall fee Abraham, Ifaac, and Iacob, and all the Prophets and Saints in heaven, and themselves shut out of doores : whilf they shall see other penitent sinners go to heaven, & themselves in the meane time tormented in hell: Others goe to pleafure, whileft thefe goe to paines others to be carried to eternall life, whilft thefe goe downe to eternall death. And fo fo beloved of the Lord, judge your selves for your fins, that God may not judge you: condemne your felves, and let your prefent teares prevent those beavy endleffe teares to roome upon you hereafter. And thus let us all goe fourth with Christ into the Garden; and let us not leepe there as his disciples did, but seeing Christ fell flat under the burden of our fine : let us fall downe by him in confideration of our manifold offences; where though we cannot thed blond as he did, yet let us indeavour, and pray to God that we may thed teares of Heb. 5.71 repentance: Yea as Christ in the dayes of his fieth did offer up strong cryes and teares with supplications and prayers unto him who was able to fave him from death; fo let us doe, and let us be reftleffe, never to give over our fuite, untill we beare that comfortable voice come unto us ; Soune be of good cheere, thy finnes are pardoned, thy foule shall be faved, thy prayers and teares are come up in remembrance before God. Thus much of the Case of Teares. LECT. XI.



LECT. XI.

# THE CASE OF comfort at death in

Repentance.

NVM. 23.10.

Let mee die the death of the Righteous, and let my tast end



S we have a care to live to the Lord, To we milt have a care to die to the Lord. For as it is Rom. 14.7,8 None of me live to to himselfe and no man dieth to himselfe, for whether we live, we live unto the Lord, or whether we die, we die unto the Lord; whether we live therfore, or die we are the Lords. Accor-

Num. 23 die the death of the Righteons, and let my last end be like his. Which words doe especially imply these three things:

That there is a death of the righteons, that they must die

2 That she death of the righteom is faire different from the death of the wicked.

3 That every man muft defire to die as the righteom die.

That

That is in peace of a good conscience, and feeling of the promifes and comforts of God made in Iefm Christ, fo that these words thew us that there is great cause for us to inquire after. The case of Repentance we last spake of, Whether every one that hath truly repented can from himselfa comfortable and heavenly minded at the bours of death? Now the answer Javill lay downe in two points

I That a man may truely repent, and yet depart out of the world

with little or no comfort at the boure of death.

2 That there is neverthelessa very hopefull and likely way, whereby true penitents may come boldly to die with comfort, if they doe

not weglect the meanes.

Concerning the first point, I say a man may truely repent bim. of his sinne, and yet shew little or no comfort at the day of death. Yet the truth is, that the greatest part of Gods people as they live well, so they die well and comfortably : as we see Steven did Steven Alls. 7.16. He faw a heavenly vision, Heaven opened, and Christ. Sehr. standing at his right hand ready to helpe him, and even so the most of Gods people in the day of death, fee heavenly visions: So Incob went downe to Egypt and died there comfortably Gen. 100 and in peace . The like we reade of Iofeph, who commanded his az. bones to be removed, at their departure from Egypt. So David Mefes, and other of the Saints died, and had honourable burial, in Gen. 50. the peace of a good conscience. This made Balaam lay, O shat 35. I might die the death of the righteom, and that my last end might bee like bis: Hee would not live the life of the Saints , but he would gladly have fo died thit was too firit, too precise a way. for a natural man like him; too much against the current and fireame of the world, though he would have died like the righteous, because hee knew the difference was great betwirt their death and that of wicked men. So it is written, Heb. 11.12 of the Fathers of the faithfull; They all, died in faith, not all of lingring ficknesses, nor they died not all in their beds, nor amongst, their friends, in bodily honour and pompe which may be taken away and debarred men to injoy but in faith, in peace of conscience. in hope of Heaven, in the comfortable application of the promises of Gods love, in affurance of the pardon of fin. So as I fav. tifually. and ordinarily, the people of God live in this world with comfort, and depart out of this world as old Simeon did when he had gotten Christ into his armes, Luk, a. Yet sometimes infalls out by the I The

Note.

most faithfull and believing men have very little comfort, and poore fruits of their faith when they come to die, but either die without feeling (which is grievous) or which is more fearefull, with feare and horrout; which not onely daily experience confirmeth, but Scripture alfort as Ceclefist g. Wehingt come alike to all: there is one event to the righteons and to the war ighteons, to the good and the bad, to the pure and the polluted, to him that facrificeth and to him that facrificeth not, &c. the meaning of which place is, that all worldly things fall alike to all with the same condition and time, to the wicked as well as to the good, to the just, as to the unfult. Now if all things fall alike in their lives, then may fome men fay, it may be also alike in their deaths, and so we may not by and by condemne's man that shewes little comfort at his death; but if his life have been good, he having walked in the feare of God, fliewed fignes of his convertion, we are to judge of him according to the whole course of his life, and not according to that One on a one instance of his deaths for as a man that sees his fellow sit upon a high rock a great way from him, though he ftirre neither hand nor foot, nor shew any motion of life, yet he knowes there is life in him, because he fies upright; there was life in him when he left bing and no body came fince to take away his life : fo in this case it is with a Christian, though we see no motion or figne of spiritual life at the inftant, yet because we knew him when he had the life of God and grace, and no body fince could take it from him, it can not be, we may conclude, but that it remaines fill with him as I lob. 3.9. it Is faid, Whofoever is borne of God doth wet commit fin, for his feed remaineth in him neither can be fin because he is borne of God. The godly in this case are said not to fin, because they are preserved from finhing totally of finally; a holy feed remains in them which breakes forth inco rependance for all and the leaft fins and because Pfal. 32. 1. the Lote imputeth for their mines unto them, fo as they shall doe

nothing Which Hall impeach their falvation: fo that if a man have lived well, we having feen the effects of Gods holy Spirit in him, we are not by and by to condemne him, though he expresse

of Gods love, his by semes and relief of the first share the Now there be three causes why the people of God, for a partie Caufes cillar Christian may die with little or no comfort, feeling of Gods favour and yet have truely repented.

whyGods comfort.

I The

2) Ear neglett, of Grace 11:

mote standing ted and discomfort, and yet have a warrantable In The cante may bein nature and then it ) in By Brolon of the weisher by reason of the noise lattice to the

2. Recoule of their made the stage of Death and it away These bests three calls by many of Gods people finds lite Cause of the comfort in the hours of death: First, by reason of their com- want of plexion; for grace doth never abolish nature, but onely tempers comfore and mortifies it. Indeed the nature of grace is to abolifa forful af- in death.

fections in man, but naturall affections at abolithes not only orders and keeps them within bounds and measure as we fee in the swo Kine who carried the Arke, there was anaturall affection in them which made them lowe as they went, I Sam 16.12 and there was Kine earallo a power of God feene over-maltering nature, which made rying the them carrie the Arke unto the place which God bad proposited; Arte ... thus grace orders opely, but deltrokes not maturen is mathies and ... bead so diracts it, making it a servant in all things. So observe of what conflitution a man is before regeneration, and you thall find him of the fame after convertion : if melancholike before, he will be melancholike after aff chalericke, the fame after, Hence is is that the very belt men may thew a great deale of difference between what they were in life, and in the time of death a for if a man bercholerick by nature, if formerly he have beene halty and rath, this man (though a landified man, and the deare child of God) may yet Cupleffe a great deale of grace with tringth of judgement overmalier parure) thew much impatiency, techinelle, waywardnesse when he comes to die. So if a man have beene of a melancholike disposition, of a sad speech, or few words in his life, though excellent in grace, this man(if not over-maftered by grace) for his life is not able to thew himself cheerfull & comfortable when be comes to die. On the other fide, if a man be of a languine complexion, and so by consequence light and merry; this man, although hee

have beene a vile and a loofe liver, yet he may thew himfelte comfortable at the day of death, when yet this comfort may be not a work of grace, but of meere nature. Thus when we fee a man di-Arust himselfe in the day of death, we may let our selves from his own dispositio to comfort him for in some complexions one may come to die comfortably, though one want grace, and in fomethere

Wine,

may be a lumpil hardeand discomfort, and yet have a warrantable end i therefore if we would judge rightly of any at the day of death, we miss consider of what complexion they are, and so deale judiciously with our comforts and threatnings. As if we powre a glasse of wine amongst wine, it talks onely of wine: but if we powre it into a glasse of water, they may be predominant, yet there will be a tange and the water; even so when the grace of God is insuled into our hearts, though that be predominant, yet there will be a tang and talk of nature in this life; which is one cause why Gods children die sometimes throughout which is one cause why Gods children die sometimes throughout warrantable.

Cause why some Saints die uncomfortably. Blow on the head.

Secondly, another reason in Nature may be, Because of the vie Rince of the Difeafe : for there bee fome difeafes in nature which work more furiously upon the spirits than other doc, as a man having a great blow upon the head, may be fo flonied and amazed with the fame, that for the fame time he may not know what hee speaker or doth : even to aholy man may be so diseased for the time, and diffrested with the extremity of his paine, that hee may breake forth into rage and passion, he knoweth not what, as it is faid of Moles, Pfal, 106, 22. That they did vexe his (pirit, and proveked him ; fo that be fpake unadvifedly with his lips, So D'avid faith of Himselfe, Pfat 21,22, For I faid in mine baste I and cur off from beforethine eyes, &cc. So that throughtextremity and vehemency of paffion, a good man may breake out into things unfeemely, all which tendeth to this that a good Christian may die offo strange a difease, of the Fluxe, burning Ague, Stone, Convulsion, when cither the choller Inooting up into the head, or the difease working furionly upon the tender vitall parts the party may die strangely he may talke idly, ery out through the extremity of his paine, he may have his face and his mouth pulled awry, de, and yet for all this bee the deare child of God, and undoubtedly faved. So. one may die of an Apoplexy or dead Pallie, in which cafe a man shall have all his senses benummed so, as hee may die like a blocke without fnew of judgement or reason, and ver for all this bee in a bleffed flare : because, though the flate of his body bee changed, yet the flate of his minde and foule remaines untouched.

Exception

Yet I do not maintaine so saying, as if all who died of these diseases died without comfort; or that one may not die comfortably being thus vifited; yes it is most cleare; that if a man bee not wanting

wanting to himfelfe, and cast away the helpes which God pives him, he may die with comfort, what foever licknesse he dies of. For of all deaths the most extremely afflictive is by fire, this is accounted the sharpest and forest of all bodily deaths, and vet wee fee many of the Martyrs have shewed themselves very joyfull and comfortable even in the very flames. The reason whereof is this The power of grace is infinitely greater than the power of nature 4 as I lob.4.4. Greater is he that is in you, than he that is in the world: as if he should say, the power of nature is the spirit of the creature, but the power of Grace is the Spirit of God : now the Spirit of God being greater than any created spirit what soever it comes to passe that the power of Grace brings the power of Nature unto subjection, and over-topping those spirits and senfes, workes exceeding comfort, even in the houre of death : as we see when contrary winds blow upon a Ship, that which is Contrary the strongest carries the ship away : so because there is both na- winds. ture and grace in us and both blow upon the ship, that is, work upon our foules, in this conflict that which is the ftrongest working most effectually, prevaileth at the houre of death, carrying the foule withit.

The fecond Generall Canfe of want of comfort in the day of death, The feis, The decay of grace: for many times the people of God are cond genegligent, grow fecure, omit the meanes of growing in grace, nera l grow loofe, are not carefull to answer that expectation which is want of had of them, leave off diligence in hearing the Word, and practice comfort of holy duties: quench the good Spirit with following vaine in the delights, give way unto temptations, fuffering them to take hold houre of upon them; thus they breake out some one way, some another, death. whereby it comes to passe, that it is the good pleasure of God to correct this loofenesse (though they thinke to shelter themselves under the Almighty, as formerly) but they cannot doe it; we fee when Sampson had growne loose in his life, having played the Iud. 16.20 Wanton and gone a whoring from God; when after this the Phi- Sampfons liftims came upon him, he thought to have done as at other times, intent. but for his life he could not, for his strength was departed from him: thus when some of Gods people run out in their lives, and venture on fin, many times they fmart for itat their deaths, ere the conflict with conscience be overcome, and peace in the affurance of the torgivenesse of fins bee setted : So I Cor. 11.20, the

Barning.

Ecver.

month the west hear Forthe chart many are weaks and nike 12 monet you, and many fleese ! So that off times the carrie of little comfort indicath, is by realion that men live loosely and careleny when they be well. So S. Paul faith, I Cor. 15.56. The fling of denth w finne, and the firength of finne is the Law . It is fin that makes the fting of death to be to grievous, painfull, and bitter unto us: fo that it is plaine, the more loofely a man lives, the more ficentionly hee gives himselfe over to the world, the more will death grate and Ring him when he comes to die. Therefore if a man would leffen his owne paines in the day of death, hee must looke to lessen his owne fin in his life : because Death in death buth no fling but by the worke of fin. It a man have an apparant hot barning Fever, the more he drinks hot wines, and feeds on fiery fpices, the ftronger and more violent mut his fits be; where by the contrary, the more fober and temperate he is in diet, the weaker fill will his fits be : even foit is in death : death is like a powerfull fir of an Ague, if a man diffemper himselfe before death, and live loosely and licentioully, death will shake every joynt of him with mighty terrours, and threaten to bring him to the King of terrours: but if a man bee wife to weaken death by repentance, humiliation, holyprayer to God; then though death may come, yet the fury and frength of it fiall bee much abated : and fo we may have comfort in the houre of death, if wee bee carefull to watch over our lives.

Generall cruse of our want of comfort in Death. D ad

The Third generall Reason is, because of our indisposition at the house of Death, or in Death, because men doe not then strive with themselves to strive up their Faith, Zeale, and the graces of God in them, and prepare themselves with a good conscience to die; for a man may have Faith and Repentance, and other graces of God in him, and yet because hee doth not stirre up those graces in him, he may die with little comfort. A main in this case is like wasting coales covered over with a free, which must be stirred, or els they will die suddenly; therefore when a man comes to die, he must stirre up his his saith, hope, repentance, patience, care, love, and all the graces of the Spirit: even as old lacob, Gen. 49. Mt. when he came to die, did reare up himselfe, leaned on his staffe, and worshipped God, though an old decrepted man, and bed-rid, yet he gat him up upon his knees, turned himselfe, and renewed his repentance; so must a Christian man doe at the time of death,

firre

firreup himfelfe and prepare to bumiliation, and to die in the Lord, left they want comfort indeath, which otherwise they might attaine to. So we fee good Stephen amongst a shoure of Ada 7.60 fromes that brained him, yet lift up his eyes to heaven, so as he made all his perfecutors amazed at his comfortable vision, and was not here a man prepared to die? Therefore let us itudy and pray in this case, that God would helpe us to rouze up our selves against that time.

Hitherto have we fo proceeded in this Cafe of comfort in Death, that we bave brought it thus farre, that a man may traff repent. and yet by occasions die with small comfort.

Now come we to the next point, the most observable of all the

reft : namely, that

There is a hopefull and likely way mberoby a man may come to die with comfort, if be will not be manting to himfelfe, and neglect thofe manes and belpes which God affords bim.

Now in this case there are two things to bee declared unto

I. That there is fush a may.

T. What that way is.

For the ground of the fielt Laffume this, That a Christian man Ground may bee to fortified and composed in himselfe by the power of grace; that were that what forver forreres come in death, they fhall bee jogfully discomwelcome unto him. See this composed estate of the Saints well fortably. for forth, Pfat 27, 27; Marke thangerfect man, and beheld the upright, for the end of that man is pouce. So in the Hebremes it is Heb. 11. faid of the Fathers, They were racked, frened, beman alunder, and 35,36,37 would not be delivered, that they might receive a better referrestion. So the Apostle faith of himselfe, Alts 21.12. What doe yee manie to because and breaks my hears, for I am ready not to be bound onely, but even to die at Hierufalem for the Name of the Lord Tefus So he thewes, Rom. 8, 26, 27 Aritis written, for the fake are mee billed all the day long : wee are accounted as facope for the flaugheor, &c. Thus you see a Christian may be so composed in himselfe, that wherifoever death commeth it shall not move him from that comfore and sweet apprehension he hath in God. So Marcab 7:50. the mother and her children attered these speeches when they came to die : They exharted one austher with the mother to die manfully and faid, the Land God looketh upon we and in truth bath comfort

w. Another faid, Thou like a fary takest we one of this life, but the king of the world hall raise we up. The third faid, being commanded to put forth his tongue. Thefe have I from heaven, but for his lawes I despise them. And so the three children in Daniel 3.7. when a most exquisite death was fer before them, they answered the King : O Nebuchadnetzar, wee are not fearefull to answer thee in this matter; Our God is able to deliver us; but if not we will never swerve from the boly lawer which he bath given us : So that we see plainely by the worthy examples of these holy mon, that a man may be so fortified and strengthened with the Spirit of grace, that whatfoever death comes, and whenfoever, it shall not take away his heavenly comfore and peace. Very prophane men can fay, That dolectation will take away the fense and feeling of any paine, because in griefe and paines there are two things which concurre First, Nociway, a thing hurfull to nature and all the properties thereof. Secondly, Perceptio Nocivi, a fensible feeling and perceiving of that which is hurtfull to nature: Now fomething may bee hurtfull to nature, when yet delectation more ravilhing with the delight of another object, this hart may be infensible, not complained of at least: As a man being asleepe, there may be something hurtfull to nature, and yet he hath no lenfe and feeling of it. So 9.38. on Thomas Aquinas on Acts 4. faith, that the feeling and apprehenfion of Gods love may be fo great in a man, that it may make him rejoyce in his spirit as resolved against all mischiefe and affliction whatforver, which is cast upon him. As lames 1.2. Count it exceeding joy when you fall into diverse tentations, &c. to that one may have joy even in dangerous trials and tentations : fo it is reported of a holy Mar-Eyr in the Primitive Church, that when he walked upon the hot burning coales bare-footed, uttered these words, O I walke upon these bot burning coales, m if I walked upon a bed of Roses: his delight in God, and a higher mightier apprehension carrying away the more fenfitive powers of the foule, made that he felt no paine; On who knowes but the violence of the fire might be affwaged, as in the case of the three Children?

> Now if a Christian may die thus comfortably in burning flames, in the greatest extremity that can be, then it is more case with divine affiftance to overcome the leffer tentations; for if a heart be fanctified by the power of Gods grace, fetled, composed in it selfe, there is no doubt but that hee may die in peace with heavenly comfort,

Arift lib. 7 c.ult.

One a. fleepe. Aquin 12 Act. 4.

comfort, though he be in perplexity upon his ficke bed. Thus it is cleare there is a very probable way for a man to die in comfort. If a man (as I have shewed before) fall into the hands of theeves, Man roband be rob'd and spoiled of all his goods; yea, left naked and bed, wounded in a wildernesse; yet if he have one jewell of great value undiscovered; or in some fure friends hand, that at last he hopes to enjoy and possesse the same : his griefe, forrow, and vexation for his wounds are quickly forgot and passed over, the comfort of that he expects and hopes for, overcomming the prefent atfliction. So is it with the children of God, deprived and rob'd of all worldly wealth, pleasures and preferment, vexed and tormented with difeafes, griefe, tortures, perfecutions; yea, and death it felf: the hope of eternall life affords them fuch comfort, with the appurtenances therof, that all the rest is either overcome, or over-" passed quickly. In this case hee will say, Lord I thanke thee "I have my jewell still ficknesse hath taken away my strength, "and afflictions my case; theeves have taken away my goods, but "Lord I thank thee I have thee still, all these things have not taken "God from me, nor Chrift, nor the hope of heaven, nor the prote-"Aion of Angels, the intercession of my Saviour, the peace of con-"frience and the like thus in this cafe a mans joy remaines ftill.

But how shall we do when the disease is violent, and death it Object. felte to terrible, that we cannot remember our confolation and comforts: what way in this case is there to die with comfort?

- This is a weighty point, and difficult to answer, therefore I pray Anim. i to God, that as his Spirit in the house where they were met together, fate upon the Disciples heads in cloven fiery tongues, that so it would please him to send his holy Spirit to fit upon my tongue, that fo I may reveale this great matter unto you, and lay the burden as handsomely as I can upon your shoulders; for the more handsome a thing is wrapped up the better it may be caried. Now in this way to die comfortably, observe two things required at the hands of every Christian soule that would die in comfort.

I A confrant continuall Preparation at all times for Death.

3 A baly disposition when we come to die.

If these things be practised. A preparation to die and a sanctified heart at the houre of death, it is fure and certaine we shall die happily and well, what foever difease we die of.

First, therefore there must be a preparation to death, for a man A 2 4

A prepa-EATION SO death. 10 epb of Arimathea

shall hardly die well if he do not brepare for death before death comeras it is went ton of Tologh of Arimothen John of Artharte made a combe in his garden, and why in the garden? that in the midst of all his pleasures and delights, he might remember death, and so prepare himselfe for it even so must the rest of Gods people doe, propere for death before it come. We reade that when the people of God were to celebrate the Puffereer, Exed. 12. 11, the Text faith And thus you hall ome is, with your loines girled, your Boes on your feet, and your fraffe in your band, and yet shall ease it in haff, &c. And why was this? that the people might be ready to passe out of Egypt whonfoever God should call them unto it. Even fo must every man prepare himfelfe for death, get his staffe into his hand, Paffeover. have his loines girded, his shoots upon his teer, that he may be ready to depart out of this world, when God shall appoint him; but fuch is our corruption that a number have a care only to live in jo-

lity,neglecting alrogether preparation for the day of death, how to lay themselves downe in rest &peace of conscience at that time. Now there be three reasons that may move a man to prepare him-

felfe for the day of death. First because of the uncertainty of death. Unso prepare certain I fay, both in regard of time, place, manner; for though we for Death, all know that we must die, that no man can ofcape or avoide it : Resen to yet are these other circumstances of our death onely knowne unto God. Wherefore because nothing more certains then that we mult die, and nothing fo uncertaine as Time, Place, and Manner; it stands us in hand alwayes to be prepared for it, doing and ordering of our affaires becomes, as good old Iface faid in this cafe to his forme Efan, Gen. 27.1, 2 Beboldnen I han old and kyon nor the day of my death, come therefore dreffe me venifon, see. That my fowle may bleffe shee before I die. Even to must we doe, order all mutters wifely exhort one another dully whilelt it is called to day. doe what good we can ; repent us of our fins, delay no good we areable to do to our felves or others, faying to friends, children and acquaintance, o my time is uncertaine, therefore remember this and this do this and this oc. Thus must we prepare for death, there is none amongst us I know, but if he had an meent to build a house, would furely make proparation for it before hand, as Timber, bricke, morrer, tyles, with other necessaries "So feeing we are to make fure for our felves an eternall house not made with bonds, let us be carefull to franish out felves, to fit our felves for it.

by

Honfe Building.

by carnell prayer, faish; parience, obedience, or. because fas I sid) we are uncertaine of the time, whether to day or to morrow, your or old, this years of the next; whether in the day of the night whether in the house or the field; whether amonest our friends or enemies; whether of a lingring or a fudden a mild or a torcuring discase, by land or by water, by fword, or famine, or befrience : all is (I fay) uncertaine: therefore we must prepare for death, in regard of the certaine uncertainty thereof.

A ferond Reason to moove us to this preparation is, Because we Reas 2. can die but once: and that robich can but once be done, bad need to be well done, So the Author to the Hebrewes faith, Heb. 9. 89 less app pointed for men once to die, and after that commeth judgement. So becanse we can die but once, we should be very careful to doe it well, feeing if it be ill done, it can never be mended againe. In all other things if a man doe amisse at first, he may repaire it afterwards; but onely in this matter of death, there is no amendment. no redemption afterwards. If a man thout an arrow at a marke if Airo in the first aime you tell him what his fault was I that he is over of under or wide he may mend it the next time, or the next after that but in death it is not fo, once amisse, and ever undone; therefore be carefull to die well feeing it is but once to be done. Vibno:

The third Reafon is The remedite fo flave after dembe for looke Reaf. how death leaves a man, fo shall judgement find him. Aslong as a man is alive here upon earth, there is hope that he may be converred repent of his fins, and be brought before the Throne of Grace: but if a man be once dead and laid in the delt, then be can never atthine to rebentance for his fine, Faithin the Promifes nor mit one fanctified grace of Gods Spirit, though he would give a thouland worlds if he had them; therefore every mane wifdome must bee to prepare for death before it come, according to that counfell of Berde fin to What fearer thine hand fliciteth to day doe it with all the midbe, for there is neither worke, nor deviled por mifedome in the order eath and tell by meanes of our fine were Assguedaydaids

ow this Preparation to Death ven foll owes after to their all se signification that is ready to passe over some erest terribler ver bet so

Firt, A man of understanding must furnish himselfe with these tion,

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ling.

graces and duties that be mot needfull as the day of death He muft Labour for, Faith, and Patience, and Obedience, with other holy graces of God; for he cannot then spare any grace, but these three a man faall find more especiall need of when he comes to diestherefore as Noah made an Arke to fave himselfe and his houshold from the floud before it came: fo must every man before death come, labour to fave and fecure himfelfe, that he may have a place of thelter in the day of death. Wherfore if a man would die well. he must first come to live well: for questionlesse as a man lives, so is he likely to die. If a man looke upon a tree when it is a felling he may give a shrewd ghesse where will fall : for looke where the greatest burden of boughs hang or grow, that way commonly the tree will fall; and even follooke which way a mans thoughts and affections carrie him in the course of his life, the very same inclination will fway him at the houre of his death, Therefore a man must propare to furnish himselfe with abundance of holy graces, that they may over-fway him in his looking from earth to heaven when he dies, referring all unto God and his good will and pleafure with holy David, faying, I held my peace and faid nothing, becanfe then O Lord haft done it . so it a some cines si aid sharited

Secondly. A man must, that would dis well-arms birmstife tigning, the feare of death, for a man cannot die well, it be be a fraid to die, therefore he must be armed against it. If any aske, how must we be armed against the search of death? I answer.

be armed against the feare of death.

Duty of Preparation.

How to

First, By persuading himselfa that it is Gods appointment that bee hall dia; yea, that the very time and manner of our death is appointed by him, yea every fit, pang, and arouble at the time of death; all particulars are appointed, as Christ shewes, Matiko.

30. But the very baires of your bead are all numbers. Secondly, we must arme our selves against the searc of death, by considering the comfortable state which followesh after death; For Christ hath quite altered and changed the nature thereof, so that whereas before death and hell by meanes of our sins were chained together to swallow us up, as it is Rev. 6.8. Death went before, and Hell followed after; now Christ hath dislinked and dissounced them, and hath made a new union, so that now death goes before, and heaven followes after to the godly & faithfulk And ther fore as a man that is ready to passe over some great terrible river into some delicate garden, must not so much look upon the deep waters, as thinke

Grest River palfage,

upon

upon the place whither he is a going : fo must we doe in our journey to heaven, we must not to much be terrified with the obsecles in our way, as the benefits we shall have by dissolution, freed from fin, and to enjoy the felicity of the bleffed for evermore: vea, and to confider, that as the Angels flood ready to carry Lasarm his foule into Abrahams bosome; fo fland the Angels round about the beds of the faithfull, to carry their foules into heaven. which is a maine benefit we now have by death; For it is made to Note. be the great enemy of fin, although by fin it came into the world; yet God bath so altered the former course, as he hath made death the only meanes to abolish fin in his servants; this fould make sa rejoyce in the day of death, confidering whither death brings a foule fitted for heaven. If a man should be sent for unto the Court to live One sent . there, and to receive honour from the King, if (as he entred) for to there (hould frand a terrible grimme Porter at the gate, this man would not much feare the Porter, being fent for to come to the King but cast his eyes on the Pallace, and busic himselfe with the hopes of his entertainment at hand : So, when God fends for us to live with him in heaven, though death be like a terrible grim Porter vetdet us not booke upon his ugly face, but call our eyes to head ven, and beyond that; by confidering the comforts of that place. Thirdly, we mult arme our felves against the feare of Death, by considering, that by death we die to sinne: and that death is the very accomplishing of our falvation; Sinne brings all to death and God hath made death (as I faid) a meanes to abolify finne. fo that firth death is the meffenger of God. Secondly, it is the doore to let us into heaven. Thirdly, it is the death of fin. Fourthly. Death is a confummation of our fanctification here in this world. therefore a true perfitent foule hath no cause to be afraid of death. Indeed the wicked worldling, whose hope and god is his wealth. hath great cause to be afraid of it, because in a moment it snatches away from him all that he hath been a gathering and drudging for fo many yeares together, leaving him nothing of all his hundreds and thousands; but a poore woodden coffin to lie in: this makes him afraid of death. And againe, he is afraid of death, because it is not a doore to let him into heaven, but an open wide gate to fet him into hell, where he must lie eternally tormented with the divell & his angels for ever. But a godly foule who hath his peace made. his fins repented of, who hath lived a watchfull life over his heart

and wayes, both now no reaute to be terrified, but nother (as Christ ippakes) To life up his head and rejoyes, knowing that his less denytion draws neares and that his falvation, is now wearet than when he first believed a for that a Christian untill death community tous fay. Morior draw non marion, I did whill he was die.

Duty of Preparation. Combat fighting.

Thirdly aman that would die well, must labour to weaken death betimes: If a man were to fight a combat with an enemy for his life having the dyeting of him a weeke before the combat, or more. I hope no manchinks but that it were good policy to make his enemy to feeble and poore; that he foould not be able to ftrike a ftroke to burt him: So every man and woman living must have a combat with death : and ver this is a great mercy of God shewed us, that we have the dveting offdeath, fo that we may weaken it if we will, and abare his forength. Our good life weakens him. and our fine give frength unto him. Therefore if we have any eare of our chate, lenus provide ro weaken him before we come to the combat, that he doe not foile and overcome us. Let us deale with him as the Philiftims, did with Samplon, when they perceivedthat his firengthlay in his haire, by and by they cut off his baine, and made him as feeble and weake as other men : So must we do, intending to weaken the great strength of death, we must labour to finde wherein his strength consists, and finding that it lies in our fins, we must then (as Daniel speakes) breake off our fins by righteousnesse, endeavour to remove them as soone as may be. Wherefore I exhort every one of you who hope for the favour of God to repent you of your fins, and fet awarke the power of!

Iudg. 16.
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Dan.4 27

ling grace, that fo you may attaine for your comfort to a slot

therefore a true perfice to date Quide yebsufe to a a raid of death. Indeed at a wicked worldling, whole hope and god is his wealth, both great canfe to be a fixed of it, because in a moment it fraction as year from him all that is both been a guthering and and in, for a many weaters together, caving him nothing of all the bancters appeared to woodeen continue of all the bancters after of death, and agains, he is after of death, because it is not after of dathing into heaven, but an open wide gaze to fet him in a bill, where he mail is gettingly or and the direction of all, where he mail is a certain to be with the direction of all, where he mail is certain the constanted with the direction of all.

& ris angels for ever, which go by foule who back his peace mide, his line repensed of, who hatchived a watchfull life over his care



### LECT. XII.

# THE CASE OF REpentance, of Comfort in Death.

Nv M. 23. 10.

Let me die the death of the righteous, and let my last end bea like bis.



T is one thing to stand a mile off and shew a man a towne or a countrey, and another thing to take him by the hand, and bring him into the gates, and A forre so carry him from street to street, from place to and neare place, not onely shewing the thing a farte off, but sight.

a part of the glory of the same; so in this present

Treatife which we have in hand, it is one thing to tell you that there is a way whereby the righteous may obtaine to die well, (if they will not neglect it) and another thing to take you by the land and go with you from field to field, from particulars to particulars, till we have put you into the gates of heaven: the one wee have done out of the ability God gave, and now we defire to performe the other.

The duties of preparation I shewed, consisted of five severall beads; First, that a man of understanding must furnish himselfe with those graces and duties that bee most needfull at the day of death. Secondly, that a man in this case must arme himselfe against the search of death. Thirdly, that a man must learne to weaken death betimes. Noty we go on.

Fourthly,

The fift case of Repentance, Fourthly. He who would die well, muft begin to die betimes; he must die daily, as the Apollic professeth of his own practice, I Cor. 15.31 I protest by our rejoycing which we have in Christ Ichie, I die daily. So must we doe, we must be a dying daily, inuring our selves to death before death come. But how shall this be done? I answer, by mortifying our flesh, and by newnesse of life; every affection must be humbled, and receive alittle death; This world must be the schoole wherein me muß learne to die; for it must teach us by the Word of God, to fet the lesse by this world, and all worldly things. Chyrurgions when they come to cut off armes or arms eyed legs, they first tie them hard many dayes before, and fo stop the course of the bloud, that what they take away, may put the patient to no paine : even fo must a man doe, first stop the course of these worldly pleasures, wherby he may be enabled with comfort to leave them all when God cals him. Secondly it must teach us patiently and fitly to carrie this great croffe of death, for a man that would inure himselfe to carrie a great burden, he must first inure himselfe to carry the lesser; so it is in death to goe through this couragiously and well, one must first accustome himselfe to beare the leffer croffes & smaller troubles incident in this our fraile life: Itr. 12.5. for if he cannot endure the smaller croffes, and as Ieremiah speaks. run with the footmen how shall one be able to endure the greater afflictions, and run with horses in terrible overflowings? Thus he who would die well, must die daily, every crosse, trouble, or

change, must be as a day of death unto him.

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Fiftly, in this case one must often pray unto God to take away the bitternesse of death, as the Author to the Hebrewes speakes. Duty of Christs practice was, Heb. 5.7. Who in the dayes of his flest, when he our Prehad offered up prayers and supplications with frong cries and teares paration, unto him that was able to fave him from death, and was also heard in that which he feared. If then Christ with many cries and strong teares prayed God instantly and earnestly to take away that cup from him, so must every true Christian be content to goe into his chamber or closet, there heartily and earnestly to pray unto God. to take away, leffen, and mitigate the bitternesse of the paines of death : If one thus doe constantly believe it, hee shall finde great comfort in the houre of death. When the people had light upon the bitter waters of Marah, yea fo bitter, that they could not drink them, Exed 15.15, as Mofes faw the people in this extremity, God

God shewed him a tree, which when Mofes had cast a little of it in the water, by and by it became fweet : even fo must we pray unto God, that into the bitter cup of our death, he would cast in a little of the sweet wood of the Crosse of Christ: I meane a little spiritual comfort in and through his gracious promises; and then. d iwears, to the fowrest death shall beas he endured his forrow come most easie unto us.

Thus having declared unto you the duties of Preparation for death it remaines I shew you how to practice the same. We read Mar, 19.22. when the rich man came to Christ, defirous to know how he might attaine eternall life, and Christ had told him, that for attaining thereof hee must sell all that he had and give to the poore, he went away forrowfull. So (it may be) that many who going hither to learne to die, when they heare that it must cost them to deare, that there is to much adoe about it, and must indure. a great deale of labour and paine, will be content never to goe a- wife mean bout it. And yet as the wife men tooke along journey, with a journey. great deale of travell and paines to finde out Christ, Mat. 2.10. whom having found, they were exceeding glad and joyfull; fo who foever he be that labours and takes much paines to die well. having once attained the fame, the joy of so comfortable a passage at fuch a pinch, will make him rejoyce and thinke all his labour and paines well spent. The next thing to be considered, is,

Secondly. That there must bee a boly disposition at the time of death

For though a man have made preparation for it, yet if he doe not holily dispose himselfe when he comes to die, he may want the bleffing of a comfortable and quiet death. As when qualmes Cure of come over, or upon a man, if he have Aquavita, Rofafolis, or other qualines. comfortable waters by him, he may be refreshed and revived: but if because of some coverous humour or neglect, he let the bottles hang by, neither talting nor applying any remedy, it is all one as if he had beene without them. So it may be with a man at the time of death, he may have the waters of good wishes by him, prepare himself for God, & pretend before-hand to receive comfort in his ficknes; yet if he let them lie by, and apply them not, that is, firre them not up in himfelf, for all his preparation, he may find little or no comfort at death. Therefore there must be a spirituall excitation and stirring up of the graces of God at that time; the rather because that:

care.

flage of this world, Saint Pant's Cor. 15.26. tells us, The taft enemir that fall be fubdued, is Death, &c. Therefore because Death is the last of our life, we should have a speciall care to aft and per-Marriners forme that well. A good Marriner who hath carried a ship well two or three yeares through the ragin as, will especially double his care for her safe landing; that she do not mis-carrie when The is ready to enter into the harbour. Even fo a man who hath well disposed of the little barke of his body fifty or fixty yeares through the trouble fome feas of this world, must have a great care to lay it downe well at the day of death, or els he shall fraine all his former cunning and knowledge. Thus you fee there must be a holy disposition in Death; which consists in fix things.

a holy dilpohtion. A factors Patience.

First. That a man be willing to die, when the time is came ; that Thing in one do not then hang after the world, and defire to carry longers when God would have him depart by appointment. As a merchant who fends his factor beyond feas to traffique for him, he must bee contented to tarry there, or returne at his malters pleafure: So must we doe, because we be all servants of Almighty God fent his ther into this world to be imployed about his businesse, as long as he will have us; therefore when he fends for us, we must be will ling and ready to come home and give up our accompts, though we leave all behind us. Thus our bleffed Saviour many a time delivered himfelfe from death and danger, he went into Egypt, he fled into the wilder offe, and many times avoided his enemies. But when the time was come; as we fee John 19 4. then he went out willingly to meet with death : So Mofes defired that hee might go over Jordan, and tread upon the Land of Promise: Bur when God had denied him this requelt, and told him he must die in the wildernes, he went as willingly unto the place of his death. as we do to a feast or banquet : So old Simeon, when he had once gotten Christ into his armes, became most willing todie, Lake 2. finging that Song, Now Lord let thou thy fervant depart in peace. for mine eyes have seene thy falvation; this is the first thing in this holy disposition, to be willing to die; wherefore it is a lamentable cafe, that a number professing Christianity, should so hang upon the world at that time, like natural men, mentioned Pfal. 17.14. Which have their portion in this life, whole belly thou fillest with the hid treasure, &cc. It is no wonder that worldlings doe thus, but

that Christians should do so who have layed up their hope in Gods the comforts of falvation in Christ, and expectations the chiefest hoppinesse, it is a world thing. The good people Name, 12, when they faw the clusters of grapes which were brought upon a barre Grapes in betweenetwo men, they made halt rowards the land of promife, mene. and incouraged one another to tite up and enter: even for when God hath given us fome first fraits of the Spirity forme rafte of the joyes of the life to come; fome little grapes of our heavenly countrey, what should we doe, but make hast and dispatch speedily to enter into the full possession of the same?

Secondly, One must then let all goe and apply himselfe wholy to the Salvation of his Sowle; So we see the good theefe did when he came Thing in to die, all his care was for the falvation of his foule; though he hung a holy difin paine and torment, yet he prayes to Chrift, not for reliefe from polition. death, or to ease his paine, but onely that Christ would remember him when he came into his kingdome. Even to must we doe, when we come to die, we must not looke after our paines, not after our case or worldly accounts, but that our foules may be faved. how we may fland before God with an upright confeience. If a mans house be on fire and he cannot in this danger fave all his Belt goods, he will yet apply himselfe to lave his best things, carry one things his jawels, plate and money, with some of his best houshould laved. stuffe, that if any perish, the worst may burne first. Thus must a man doe at the day of death, when he fees that he cannot fave all, becanfe he must look his foule or his goods; the best way then is to let all goe, and wholly to apply ones felfe to fave his foule at the

Thirdly, One muft labour to die in faith, as he hath lived therein, as Heb 11.13. It is of the Fathers, all these died in faith; They died not all in their beds, nor of a lingring fickness, nor amonght their friends, for forme were fawne afunder, forme Roned. but all died in faith. And our Saviour Christ we know when hee came to die, in his very greatest extremities of death upon him, in the very agony of death hee did wholy rest upon God, crying out. Mf God at God: fo must wee doe in the greatest paines and calamities of death, yearn torments, wholy call our felves upon Gods love and favour as our furest hold; we should shur up our eyes, and cast our selves on his mercy, with full perswasion that though we shall dwell in the dens of death for a little while, yet one

day of death.

Thing in a holy difpolition.

one day he will raise us up, and make us partakers of Heaven, where we shall have the comfortable presence of God and his holy Augels and blessed Saints for ever. It is observed, that when a man is in danger of drowning, looke what they have in their hands they hold fast, and never part with it, no not when life leaves them; so must a Christian soule doe in the time of death, cast up his armes and lay hold upon Christ, never part with him, no not when the last breath leaves him.

### The Faith a Christian must die in, consists

inthreethings.

Thing a that God is at peace with him, and become his good Father, by the man must meanes of Jesus Christ, and therefore boldly to goe unto God as die in.

Pfal. 23. his Father, as we shall be unto the Lord our God, which is the comfort that the Church hath left unto her by Christ, John. 20.

his Father, as we shall be unto the Lord our God, which is the comfort that the Church hath left unto her by Christ, Iohn. 20. 17. Goe unto my brethren and/ay unto them, I a/cend unto my Father, and your Father, and unto my God an Iyour God; As it he should fay, Let it be your comfort, that God is your Father, heaven is your home, he is not a stranger unto you, but your God is more compassionate, then any earthly Father can be. This way onely the Prodigall sonne took for mercy, when his case was desperate, Luk. 15. 18 For he thus disputed with himselfe, whatsoever I have been, or wheresoever I have lived, it is no matter, yet because he is my Father I will goe home and crave pardon in hope of mercie: So must a man by the meanes of faith say thus, I will goe to God actor my Father. Though I walk in the mids of the valley of the

Pfal.33.

So must a man by the meanes of faith say thus, I will goe to God as to my Father; Though I walk in the midst of the valley of the shadow of death yet will I feare none evill, for my Father will have a care of me in all estates: I am his; this man may depart with comfort, and finde joy and peace accompany his passage.

Secondly, A man must die in the faith of his owne happy and comFaith of fortable estate after death; that being a true penitent, death shall be
ciappy he nothing else but a doore to let him into everlasting life: So that as
estate to Christs death, Luk, 9.3 s. is tearmed Transitue, a departing, a passage
come. Only, a passing from one place to another: so death is but a departing a passing from earth to heaven, from sinfull ment o be with
God, Saints, and Angels, and with the spirits of just men come to
perfection, from things transitorie, to things everlasting. To this

c Hech

effect Job speakes, Job, 14. 14. If a man die feat be live agains ; and all the dayes of my appointed time will! I waite until my change come. So Paul Phil. 1. 23. I defire to be diffolved and to be with Christ. Againe, For we know that if our earthly bouse of this Tabernacle 1 Cor ; . bea diffolved, me have a building of God, an house not made with hands, which is eternall in the heavens. Whereby is figuified the Date of eternall glory and life everlasting: and therefore as old Iacob revived, when he faw the Chariots and horses come lacobe which should carry him into Fgypt, so because death is the fiery Charlots. chariot of Almighty God, whereby all his children and chosen are carried home unto eternall life, let us comfortably lay hold upon faith, when we see the chariots of Almighty God, stand ready at our dores, and rejoyce that death will doc as much for us, as those fierie chariots did for Elia, which carried him into Heaven, and be no more affraid of death then he was of that fierie chariot and horses which carryed him into Heaven, both having alike commission, though not in the same manner.

Thirdly, We must die in the persuasion of our own blessed and joyfull refurrection, that how foever our bodies shall be dissolved into dust, In persivaand die as others, yet that one day we shall arise and live againe. sion of a Thus lob fortified himfelfe against all his miseries with hope of Resurrethe refurrection, as Iob. 19.25. I know that my Redeemer liveth, and ction. he shall stand the last on the earth, and though wormes destroy this body, yet shall I fee him in my flesh, &c. This also supported the Prophet David, Pfal. 16.9. Wherefore my beart was glad, and my tongue rejoyced, and my flesh rested in hope, for thou wilt not leave my soule in the grave, neither wift thou (affor thine holy one to fee corruption. This was the faith of David, that hee was perswaded that God would bring his bodie out of the grave at the time appointed, and herewith Christ dothalfo comfort himself in the dayes of his slesh, Math. 15. 21. That although he should suffer many things at the hands of the Elders, and of the high Priests and Scribes being flaine; yet that the third day he shall rise againe. Now that which was the stay of Christ, of Iob, of David, that must be the stay of every faithfull foule, in all troubles and atflictions.

Fourthly, wee must shew forth especiall patience at the houre of death, for though we have need of patience in the whole course of In our paour life; yet at that time most of all: So the Author to the He-ring. brewes thewes: For yee have need of patience, that when yee have Heb. to.

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· done jo.

done the mill of God yee might receive the premise, so all bad neede af patience. This much was our Saviours practise mentioned. Afts. 8. 32. He was led as a sheepe to the slaughter, and like a lambe dimbe before the sheerers, so opened he not his month. Now Peter shewes us, that Christ hath suffered, leaving us an example, that we should also suffer with him. I. Pet. 2. 21. Because (saith he) Christ atto suffered for ms, leaving us an example that we should follow his steps. Therefore as Christ shewed extraordinary patience at the houre of death, so must we mockly and patiently submit our selves under the mightie hand of God when we come to die.

#### For our helpe in this case, observe three things which may make us patient in the day of death.

Confideration to make us patient in death. First, To consider that our paines be alwayes less then our sinnes; and that we feele not the thousand part of that which we deserve to suffer as the Church acknowledgeth, Micab. 79. I will be are the indignation of the Lord, because I have sinned against him, until he plead my canse and bring me for the other laght, then shall I seeking righteons nesses, &c. So the three upon the crosse confessed, Luker 3140. saying to his tellow, Dost thou not feare God, seeing thou art in the same condemnation? and we indeed justly suffer, for we receive the due reward of our deeds. So I erem. 10. 19. We is me for my hurr, my mound is grievom, but I said, truely this is my but dea and I mass beare it. So must every one say, this and this atsiction, crosse or miserie is for my sinnes; all this trouble and vexation is nothing in regard of that which I have deserved by reason of my sinnes, which God might have imposed upon me.

Confideration, Secondly, to consider, That our paines are nothing to the painax of Christ, which he suffered for m. He died on the Grosser we for the most part die in our beds; he died among souldiers, we for the most part die amongst our friends: he was put to all extremitie at his death, and we for the most part depart of all extremitie at his death, and we for the most part depart of all extremities at his death, and we for the most part depart of all extremities at his paines to this purpose sails well! Let man sufficiently be mill, and let his paines be never so great, yet her desnot come neere she raproches, the cromme of thornes; sweates of break, bifferings, nevilings which our Saviour suffered; though he was God!, and we but sinfull men, he our Lord, and we his servants, be cleane, we polluted:

polluced; he innocche and we guilty and unrighteous. Therefore feeing our paince in westh (at worst) are so faire short of his, wee

before his death, which are ever manined ad bluoch

Thirdly, To consider these paines are finite, not lufting, and that they bring to to evenlafting eafe. So we have it, Rev. 77.14. Bleffed Confide are the dead which die in the Lord from benceforth, for the fre f from their labours, &c. So Efa. 77.2, it is faid of a righteous man, He fleat enter into peace : They shall reft in their beds, each one walking in his uprightenesse. Thus all good men shall be at rest with him when deathromes, until afterwards that they come to eternall, full, and everlatting cafe; therefore this fhould make us patient at the day of death, because after a little paine, we come to a great deale of cafe. We know when a jayler knockes off a prisoners bolts, fetters and Irons; it may be the wearing of the Irons puts him to a great Priloners deale lefte paine then the knocking them off doth, ver though bolts. every blow goe to the heart of him, he is content to be patient and faill, because he knowes that paine will bring him more case afterwards, So all men lye here fettered and grieved with the bolts and irons of morrality and finne, in which case it may be when God comes to knock off those from by death, that we feele more paines and excremity their before; yet because this brings to case, and everlasting peace and rest, therefore it should make us patient having thereby these fetters of mortality and fin loosed by death.

Fiftly, a maine dutic is, That we must then indeabout that ony The fifth speaches be gratious and heavenly at the time of Death . That there thing in be fweet exhortations, favourie, experimentall freeches to the beholders, queltions of purity, courage, and incouragements: as grapes shewed unto them of that countrey whither we are a te- Grapes, mooving to, as a light firming forth unto them, even from the edofines of death, that the Beholders our friends may be, as inftrueted, so comforted in our happy and blessed departure. We finde (as a learned than well observes) that a man cannot go to foffly in moift ground, but he will leave prints and markes behinde him of his foot steps, fo that though he be gone by, yet one may know which way he went : So a man should not goe hence so softly to Prints of heaven, but he oughero leave forme markes and prints of his foot-going. Acps, in his good life, good speeches, heavenly meditations, joyfull excitations, and practife of holy graces, contempt of the world, &r. which hower whither we are a going, even home to our

Bb a

Fathers

Fathera bonfe ; So Chrift the Patterne of all Humility! bolinelles patience and meekneffe : what a many of holy and heavenly freeches did he use before his death, which are ever memorable chiefe ly his feven last words; So Iacob, Gen. 47. what a many gratious fweet words came from him ere his departure, to his fonnes and family. So David before his death bleffed and instructed his some Salomon faying, And thou Salomon my forme, feare thou the Lord God of thy Fathers, &c. The like we have of S. Paul, 2 Tim. 47, I have fought a good fight. I have finished my course, and henceforth is laved up for me a crowne, &c. Steven alfo called upon the Lord Icfus towards his end and Moles bleffed the twelve tribes of Ifrael: more infrances I might give, but these may suffice to shew, that every man must indeavour that his last words may be gratious and seemely when he comes to die.

The fixth thing in a holy difpelicion.

Children dying.

Prerious jewell.

The fixth and last Duty at the time of death is, Holdes refigne ones felfe into the hands of God, as we fee our Saviour Christ did Luke 32.46. Father into thy bands I commend my (pirit : So Steven when he was in the greatest perturbation that might be, in the agony of Ad. 7.19. death faid. Lord Iofus into thy hand: I commend my fpirit, even when there was a showre of stones about his cares. Little children for the molt part defire to die in their Fathers bosome, or upon their mos there lap even to multa Christian in the houre of death lay downer his head upon the sweet brest and bosome of Jesus Christ, so rendring up his foule into the hands of the Lord. It a man had a most precious jewell which he did efteeme above all his wealth, valuing the fame at fome high rate : in time of danger he would furthe make choice of his best and chiefest friend to commit it in keeping So feeing every Christian hath a most precious jewel his foule which doth farre exceed all other his wealth: therfore how foever we trult friends with our lands and goods; we must only trust the Lord with our bodies; and foules, that hee may reftore them fafe againe at the last day, So this is the last duty a Christian bath to doe at the day of death, to thut up his owne eyes, and to rest upon the sweet mercy of Jesus Christ to receive him into glory

It a man doe thus prepare himfelfe for death before hand, and then holily dispose of himselfe at the time of death, there is no doubt but hee shall die well and comfortably, what death foever he die; no man can affure himselfe when, where, or what

death

#### of comfort in Death.

death he shall die; onely we know if we go on with these helpes shewed, whensoever or wheresoever, or howsoever, we shall die the servants of God, Saints in heaven, in peace of a quiet conscience, so as they may write upon our tombes and graves such godly Epitaphs, as the the Holy Ghost doth upon

Moses, So Moses the fervant of the Lord died there in the land of Mosh according to the word of the Lord.

Deut 34.

369



1 Ampenhencie. Metauni Receptante



#### LECT. XIII. OF THE CONTRARIES to Repentance.

JEREM. 18.12.

And they faid there is no hope but we will walke after our owne devices, and we will every one doe the imaginations of his wicked heart.

Marriners at Sea.

up.

Aving spoken of the Cases of Repentance, especially of that great cafe of Comfort in Death, we are now to fpeake of the contraries of it. For even as Marriners when they goe to Sea, they must not onely have their course described before them in a Map, bur they must also have special notice of rocks, and

shelfes and fands, that they may avoid them; Even so must the Christian man not only know the nature, parts, and properties of true repentance, but also the contraries and opposites thereof; to decline them as dangerous rocks in his fortinal paffage towards his heaven's hame If you look into the Prophesis of Exelel, you Shall finde in this written, Chap, 39:15. Andehe Pallenger which paffeth through the land, when any footh minens bone, then Shall be fet a figue up by it, &cc. Somult we focus figues and tokens in this palfage of our life, that we may avoid the cand the fe places of danger. Signes fet The Ministers of God are fuel fearthers to find out dead bones. that is mens fins, and when they have found them they give us fpeciall notice of them, and markes that we may every one looke into our felves by repentance, for many times we are hindered in our repentance and newnesse of life, for want of discovery and apparant markes to be directed by how these contraries unto it are two!

1. Impenitencie.

First. Impenitency is a certaine block layed in our way by the divell when a man bath no touch or feeling of his fins, but against his confet. Impenience and knowledge, and judgement, lives in knowne fins, which for his what? life be cannot lament nor leave, or fet himfelfe againft : As is that Impenitencie mentioned, Rom. 2. 7. But after thy bardneffe and impenitent heart treasurest up unto thy selfe wrath, against the day of wrath andrevelation of the righteous judgement of God. This is impenitencie, when a man hath finned, to be as merry as if he had not finned, and never trouble his rest for it. Such as are mentioned, 2 Pet. 2.14. who cannot cease from fin, eate and drinke, are jolly and brave in : company, as if no fuch matter, like unto Elas, who when he had committed that hainous fin in felling of his birth-right, Gen. 25. 24. was no whit dismayed, for faith the Text, Then Jacob gave Efau bread and pottage of lentils, and he did eate and drinke, and rose up and went his way. Thus Elan despised bis birth-right. So Iosephs Brethren when they had seazed upon him, stript him of his garments, and cast him into a pit, with an intent to deltroy him; they were never a whit mooved with the matter, but in a manner added fin to fin. and fold him to the I/muelites, Gen. 37.25. And fate downe to eate anddrinke untill they faw the Ismaelites unto whom they fold him. So . Ier. 8, 12. It is faid, Were they ashamed when they had committed abominations? nay they mere not at all ashamed neither could they blush. So we see when we are not touched for the committing of finne, but can bee quiet and merry, contented to eate and drinke, and fleepe as well as if there were no fuch matter, this is the impenitent and hard heart fpoken of, when one is infentible of fin. for as in some diseases insensibility is a great signe of danger, a man being most fearefully fick, when he doth not feele his ficknesse: to it is in the state of fin, a man is in the most danger, when he doth Insensible not fee or feele it. So Ier. 8.6. I hearkened and heard, and no man ficknesse; Spake aright, no manifepented of bis wishednoffe, fazing, what have I done? And Ifa. 9.13. For the people turne not to him that (mitero thom new ber do they feeke the Lord of Halts: So Ezek. 22.21. And abey some to thee as thy people commeth, and they fit before thee as thy people they heare thy words, but they will not doe them, for with the monshiber flow much love has their hearts goe after their coverentthat fines into our hearts, to aratime al the med and well will

Ereruilli is suprofitable and fruitleft aurtous . Wherefore with

## Three causes why the state of impenitencie is such a fearefull state to live in.

Caule.

Dragon fhut up.

First, Because it bindes us fast under damnation, and brings us unto hell and in a manner fouts the doore of hell & death upon is being once there As we reade Rev. 20.3. That the Angell layd hold on the Dragonthat old ferpent which is the divel and Satan, and bound him a thou and yeeres, and caft him into the bottomleffe pit, and thut him up, and fet a feale upon him; even fo doth impenitencie deale with us. Our fins fling us into hell, and when we are there, then comes Impenitencie and shuts downe the doore upon us, ties us in chaines, makes all fo faft, that we have no power or way to get out of the fearfull estate we be in. Therefore, 2 Tim. 2 28, indeavour and exhortation in this case is appointed. Prooving if at any time God will give them repentance, that they may recover themselves out of the mare of the divell, who are taken captive by him at his will: So there is a promise that if at any time a man do come out of the fnares of the divell, and repent, hee shall have mercy; but it is very hard to be done, Impenitencie being fuch a fin as the Lord every where cryes out on: as Amos 3. and Ier. 3. 3. And thou haft a wheeres fore-head, thou refusest to be askamed : So Chap. 8.6. No man repented him of his wickedne fe faying what have I done? every one returned to his courfe as the horfe rusbeth into the battell, And Ifa.9. 13. For the people serneth not unto him that (miteth them neither do they feeke the Lord of hoffs: So Exek 3 3.11. As Flive faith the Lord God, I have no pleasure in the death of the wicked, but that the wicked carne from bis wicked wases and live. Turns yes, turns yes from your evil maies. for thy will yee die, o house of I (rael?

Cause.

Sun fhut

Secondly, Because it makes voide and frustrates all the meanes of grace and Life: As a man dwelling in some poore house comfortably with his wife and children, the Sun with his bright beames. Thinking and breaking in upon them: if one stop up the window and shur our all the comfortable beames; their comfort is gone; even so it is when God brings the sweet beames of grace to shine in upon the conscience of a suner, impenitence purs a barre against them, and shuts out all the light of the Lord and of grace that shines into our hearts, so making all the meanes of grace and of Eternall Life unprofitable and frustesse unto us; wherefore with the holy Prophet David, we must beware of this searcfull estate

that we may have boldnesse to fay with him, Pfal. 66,18. If Irepardinionity in my beart, the Lord will not beare me. This makes one Thameleffe and obstinate, as Mat. 23.37. How often would I (faith Christ ) have gathered thy children together, even as a henne gathereth dens under her wings, and yee would not; Thus Impenitencie

flatte and all thriving in Grace.

Mirdly, Bocaufe Impeniencie brings the guilt of all our fins upon Caufe. # : It is true if we repent, as it is, Micah 7.19. God will pardon all ow fins and saft them into the bottome of the Sea, But if we live in fin without repentance, this impenitencie will turne all our fins upon us at the day of Judgement. Thus doth it heape up wrath upon weathagainst the day of Gods fierce indignation: even as a man heapes up gold and filver that is every day adding and increasing it till it be a great heape; so an impenitent hard heart, doth every day, Gold and heape up and gather together by heaping of fins, wrath upon wrath fiver heaagainst the day of wrath. So that I may truely fay with a learned ped up. man, It were better to be the greateft finner in the world, and to repent, then to be the least sinner and die in Impenitencie. Which is the worst and most fearefull estate that may be. The Uses of all which may be thefe :

First feeing the state of impenitencie is so dangerous, Let us pray Ufe 1. to God offen to deliver su from it, that though through the corruption of our mature we cannot chuse but fin, yet we may see our fins, bewaile and mourne for them; and that we may never come to that infentibility and deadnesse of spirit, never to lament, to be forry forthem; but to have ftrength to remove from this estate. and rife up as foone as may bee : praying with the Propher, Pfal. 119. I have gone astray like a loft sheepe, seeke thy servant, for I doe not forget thy Commandements. Here you fee was a going aftray like a lost sheepe; but this was such a straying as might be found out againe.

Secondly, feeing this effate is fo dangerous, Let we labour to get Ofe 2. one of it as foone as may be; for how foever our fins are multiplied by our corruption, yet this sinne of impenitencie is more dangerous than all the reft, and brings at last a fearfull despaire of mercy upon Stone Seas. Therford as the women going to the Sepulcher of our Saviour, pulcher. were carefull who should roule a way the great stone which lay at the mouth thereof, So let every one of us now fay and bethinke our felves, who shall roule away this great stone, this hardnesse of

heart, this impenitence, this deadnesse & dullhesse of Spirit, Therfore as Ier, 31.18. The Church prayes and confesses ber failings; so let us pray, Convert m, & Lond, and we shall be converted; and let us use the meanes diligently, whereby our hearts may be touched & subdued to a true remorse & sense of sin, and the Majally distincted.

ibdued to a true remorie & lenie of lin, and the Majully distincted.
The second thing contrary to true repensance; is Vinformalic accurate.

linfound Repentance, what? This kind of repentance is, When a man shewes a kinde of the rance, but he does it not in such fort and manner at God requires is as Isa. 8.5. Is it such a fast as I have chosen, a day for a manus of assistable some state of the content of the co

Trials of hypocriticall reper-

1. Hypocriticall Repentance.

2. Desperate Repentance.

Of the first, there be toute markes or notes to discover hypoeriticall Repentance, if then it is in shew, and not in the heart, when a man see mes to repent of his sin, and undertaketh an outward shew of sorrow and sadnesse, without any inward computation of spirit; of which the Lord complaines, Iev. 3 10. And set for all this her treacherous lister Judah hath not surned anto mee with ber mbole heart, but sainedly, saith the Lord. So Hos. 7.14. the Lord complaines, And they have not cried unto me with their whole heart, when they hould upon their beds, they assemble themselves for come and wine, and they rebell against me. And Psel. 78.35, 36. And they remembred that God was their rocke, and the high God their Redeemer, neverthelesse they did flatter him with their month, and they lied unto him with their tongues. They had good speeches with their lips, but their hearts were not upright.

Secondly, When a man is more gricoed for the punishment of his fine than for the same is selfe. As Caine said unto the Lord, Gen. 4.

13. My punishment is greater then I can beare; but he never cried out for his sin: So Num. 21.7. The people came to Moses, importuning him to pray to God to remove the fiery Serponts from them;

but were not so carnest for to remove their sinnes: The Prophets are full of these complaints of the people to remove the Judgments of God from them: when yet their indeavours to remove their sins were faint or none at all; and is it not so with us? Here is sometimes a kinde of shew of sorrow, sadnesse, and complaining on our crosses and grievances, and so an outward profession of repentance, which without the heart and true reformation of

life is but an hipocriticall repentance.

Thirdly, When a man repents him of a finne, and by and by falls as milifully into the Jame finne as before: as the Lord complaines by the Prophet, Plak. 106.13. They foone forgot his worker, and maited mat for his counsell. So Phirosh repented often, Exod. 8.9, yet when the punishment was off him, he was as ill as before. Therefore when a man will take on to inveigh against any fin, he it swearing, drunkennesse, of c. and by and by runne into the same fins, it is an hypocriticall repentance: I grant some fins hang upon a man through the corruption of Nature, and will hardly be shaked off: So that if we doe not strive against them and labour to weaken their forces, they must and will by their use and custome bring on hardnesse of heart, and so no repentance at all; wherefore let us set a watch upon our hearts for seare of returning to our old sinnes, and leave sinne before it leave us.

Fourthly, When a man will repent of one sinne, and yet live mistingly in a number of other sinner. This was the sinne of Indas, he seemed to repent the berraying of his master, but never thought (for ought we know) of a number of other sinnes be lived in. So Ahab made a shew of repentance for the killing of Naboth, but never repented for killing the Lords Prophets, nor of his Idolatric. It is true indeed. That he that repents truly of any one sinne, repents of all; because, Eadem formalis ratio makes him hate all: which hatred will at last make him get out of all these sinnes, and forsaking others: which is another fort of bypocritical repentance.

The second Contrarie to true Repentance,

he I told you was desperate repentance, when a man letth his sinnes, 2 and the horror of them, and yet never harb any terious thoughts Desperate of turning from them, but perish thus, and so it may be at last in repensione furie or rage they cry out upon them, as we know Indu did, tance.

he

Iulian. Tandem Galilee vicifti.

the confessed his fin and faw it , bur did despaire of Gods mercy in pardoning it, this was unfound repentance: For repentance is fuch a fecret foe to fin, that it makes one with all his heart indeavour to turne from it; therefore who foever doth not turne from his fin, is not likely to come unto repentance. So Inlian the Apostate came at last to desperation, when he threw up his blood in the ayre, and cryed out; O Galilean thou haft at last overcome! Now this repentance shall be in all the damned at the day of Judgment, to fee and bewaile their fins; yet perishing under the burden of them, defiring hills and mountaines to fall upon them, and cover them. It is true then that all men shall repent at one time or other, fooner or later; either in this life or at the day of Judgement. Therefore how much better were it for men to repent here in this life, where they may have peace and joy in God and their owne consciences, then too late, with all torments un-Supportable hereafter, when they shall have no benefit by such an afflictive penall repentance. Therefore let us repent betimes, fince God is fo gracious to accept of us though we have been great and grievous finners; for this, fee what Samuel faid unto the people in their contrition, 1. Sam. 12. 20. Feare not, yee have done all this wickednesse, yet turne not aside from following after the Lord, but ferve the Lord with all your beart, and turne ge not aside; for then Ball ye soe after vaine things which cannot profit nor deliver, for they are vaine: for the Lord will not for fake his people for his owne great names fake, &c. So Peter in his fermon, Atts. 3. 19. exhorts them; Repent ye sherefore and be converted, that your finnes may be blossed out. So Ier. 3. 1. Thou haft played the harlot with many lovers, yet turne againe to me, faith the Lord.

And further, befides these two forts of unfound Repentance,

there be two forts may be suspected.

1 Panitentia Sera : Late Repentance

2 Panitentia Coalta: Forced Repentance.

Late re-

Now though both these forts of Repentance may be true, yet may they also be suspected, first, as for Late Repentance, when a pentance man neglects and puts it off all his life, untill the day of death, it is greatly to be fulperted, especially when a man hath had good meanes of conversion, and growing in grace. We reade in the storie of Elan, Heb. 12.17, because he neglected the time of obtaining the bleffing, that afterwards when he would have inherited

E aus Teares.

the bleffing, he was rejected, for he found no place of repentance. though he fought it carefully with teares. So it may be suspected that if a man neglect repentance all his life-time: it will be hardly found at last : For Augustine in this case faith well: If a man repent when he can fin no more, it may be thought he for fakes not his fin, but his fin for fakes him. Hereunto is objected by the delayers of repen- Object. tance, that the good Theefe on the Croffe, his repentance was late and true. Therefore a man may truely repent at last. I answer, I say not Ans. that late repentance may not be true; but that it may faile, and be fulpected:as for the good Theefe confider two things: First, that this is a rare example, the like not in all the Bible againe. Secondly his repentance was accompanied with fo many graces of the spirit in that differacefull extremitie, that few (who have fo lived) attaine unto at the day of death; especially such who have hard hearts, and all their life time put it off untill that time. But we must not presume upon the like, because the secret of Gods acceptation is Cali arcanum, A Divine fecret and not within our reach. We'll the

Secondly, Confrayned Repentance, when one does repent; but in the time of trouble, or in some great sicknesse, affliction, or when Constraithe Judgements of God are upon him: as was seene in Pharoah, ned Re-Exed. 8.15. of whom it is written; But when Pharaoh fam that there pentance. was respite, be bardned his beart, and bearined not auto them as the Lord had faid, So also Num, 16, 34, when the ground opened and fwallowed up Korah, Dathan & Abiram, with their company, the children of Israel hearing the crie fled away, and were affiraid leaft they also thould be swallowed up, but yet not withstanding after this judgement they did murmur against God and against Majes, So there is a number of men and women amongst us that never thinke of repentance, but when the hand of God lyes heavy upon them, as it is Pfal. 78.34,25. When he flow abomt ben they fought bim, &c. Therefore let us pray unto God to take away the parduelle of our hearts from us, & give us a melting relenting heart with the ipirit of grace to over-rule our corruptions. First let us pray to God, that we may repent of our fins with inward forrow : Secondly, that we may be grieved for our fins rather then the punishment of them: Thirdly, that we may repent with refolution to fin no more. And lastly, that we may repent of all our fine, those most predominant as well as the reft, which we feeme to hate and abhorre.

in a note vi ofer TECT.



# LECT. XIIII.

# OF THE INCREASE

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But grow in graces and in the knowledge of our Lord and But grow in graces and in the knowledge of our Lord and Savient lefus Christ; whim be glory both now and for ever, Amen.

Mine of gold.

F a man should bring all you that are here present to a Mine of gold, and tell you that every man unight gather for himselfe; what would you do? stand will and gaze about you? nay rather would you not set your selves about to gather? Even so doth the Lord deale with you in the use of these

good meanes, he brings you to a Mine of Gold, better then any the world can yeeld; he bids you every man to gather for himselfe; and ther fore, Lord that any man should fland fill, mispend the time, and not apply himselfe to gather these previous things that he before him? We toake the last day as you heard of the Contraries to the himself, which are two; Impenitence and instound Rependence. Now it remaines in the next and last place that we speake of The intrease of Rependance; How a Christian as he increases in other graces of God, so also must grow in the graces of Rependance; where the graces of Rependance; where the graces of the pendance is wherein two things are to be declared.

That he man't Repensance is perfect in this life. Therefore as macine reason in other graces of God, so must we grow in this also. Now

Now if no mans Repentance be perfett in this life, then no man living can perfettly repent him of his finnes, and therefore when he hath repented, he hath need to turne agains and to pray God to forgive the imperfection of it. Yet left any man should be deceived in this, we must know that two wayes repentance is said to be imperfect.

I In regard of the N ature of Repentance.

2 In regard of the Degrees, and the measure of it.

Every mans Repentance therefore (as we see) is impersect, but how? We in regard of the Nature of Repentance to him that barb truly repented, but only in regard of the degrees and the measure of it, it doth not mant any part of true repentance, but onely mants the perfection of that part; and so we say in respect of measure and degrees every mans repentance is impersect in this life. Even as we see a A Childs little child hath all the parts of a man, none wanting; yet hathit parts. not the persection of those parts; it is not yet come to the strength, growth, just measure, size and height of a man: So it is in the repentance of a true Christian, it hath all the parts of true repentance, onely (as I said) it wants the persection of those parts, being not impersect in Nature, but in Measure and Degrees. Now that every mans repentance is impersect in this life, it is proved,

I Generally.

2 Particularly.

Generally, because the state of this life is a state of imperfection; therefore no man can possibly attaine to perfection in this world, proofe. this God hath reserved untill we come to Heaven. Schoolemen say well and agreeable to the Scriptures from Mat. 5.25. That as long as we are in this life, we are not in our countrey, but in the way, as there it is said, Agree quickly with thine adversary whilst thou art in the way with him, &c. Our way now is the way to Heaven, there-way, fore because we are but yet on our journey, in the way, our state is a state of imperfection, as the Apostle shewes, 1 Cor. 13.9, 10. For, we know in part, and prophecie in part, but when that which is perfect wome, then that which is in part shall bee done away. So St. Paul saith of himselfe, Phil. 3 12. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I also am apprehended of Christ Iesus. So Ioh 9.20. If I justifie my selfe (saith he) mine owne month shall sen-

demne me : if I fay I am perfect, It shall also prove me perverfe. And Iames, 3.2. he affirmes, In many things we offend all : If any man offenil not in word, the fame is a perfect man, and able also to bridle the whole bodie. Thus it appeares ( as a Father speakes ) that all just

men have but an unperfect perfection in this life.

Particularly it is prooved thus: First, no man can know all his finnes: which if he cannot know, then he cannot repent of them to fully as he should; to which purpose the Prophet speakes and prayes, Pfal, 19.13. Who can understand his errors? Cleanfe thou me from fecret faults: wherefore it is cleare, one cannot repent him expresty of those sins he knowes not; but what he knowes and is convinced of, those he ought to repent particularly. Secondly, No man mongh he knew every sinne he committed, is able to repent of the same perfectly, in regard of his corruption, so long as he carries fraile flesh about him, and why? Because there is no motion of the spirit, but it is much weakned by the tentations of the flesh-as Gal 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and they are contrary the one to the other, so that ye cannot doe the things that yee would. So the Apostle confesses of himselfe : Rom. 7.18. For I know that in me, that is in my flesh dwelleth no good thing : for to will is present with me, but how to performe that which is good I finde not; and why? because the law of our members fill rebells against the law of our minde, and therefore as when men powre water into a glasse of Wine, the water abates the strength. and Wine. tafte and colour of the Wine : even fo it is betweene the flesh and the spirit, the motions of the spirit be alwayes weakned with the motions of the flesh in some measure or other: so as we cannot doe as we would, but live incumbred with a number of corruptions, clogged and weighed downe with naturall frailties which make that we cannot perfectly repent us of all our finnes in this life. Now against this doctrine there may be three objections.

Water

Objett. 3

All the workes of God are perfect; Repentance is a worke of God:

Therefore Repentance may be perfect in a man in this life.

ANTW.

To this I answer, the workes of God are of two forts, First. Some God workes immediately. Secondly, Some he workes not immediatly by himselfe, but mediately by man. Now those workes of God which he worketh by himselfe they be perfect workes, and have no defects; but those morks which God works by meanes of man, those those be not alwayes perfect, but many times carry some points and markes of frailtie in them: As we know, a Scrivener who writes a pertect hand of himselfe, yet let him put the Penne into a childes Childes hand, though he guide it, his writing will not be fo faire as that hand lead. of his teacher, because it somewhat participates of the childes unskilfullnesse: So it is in this matter of Repentance, because this is not a work which God workes meerely by himselfe, but by the meanes of a man himselfe affilting, using his will, and other affections therein; Therefore because there is defect in mans affection, and Reluctation in his will, relifting well doing, therefore his Repentance must needs be imperfect.

The second Objection is taken out of Scripture : where the Scrip- Object. tures many times seemes to speake of the perfection of a Christian sometimes commanding it; as Mar. 5.48. Be yee therefore perfect, even as your Father which is in heaven is perfect: Sometime commending man for it : as I Cor. 2.6. Howbeit we (peake wildome among st them that are perfect, &c. So Phil. 3. 13. Let us therefore as many as be

perfect be thus minded, &c.

And therfore if there be perfection in other graces, There is also

perfection in Repentance.

To this I fay, Perfection that the Scripture speakes of, is either . And. Comparative, in comparison of others, as in the same third chapter of the Philippians S. Paul hath plainely affirmed that he was not perfect before God: however now he is perfect Comparative more perfect then other men, who had not such excellent gifts and graces; As Noah was a just and perfect man, in respect of those wretched people who lived in those times, Gen. 6.50. So lob and Zachary in this respect were called just men. Secondly, Ex parte, we may be faid to be just and perfect in some respects and degrees: as Mat. 5. Be yee therefore perfett, as your heavenly Father is perfett. Here we cannot be so perfect in the intention of our love; but in the Extenlion thereof, to love all forts, to love our enemies; to love friends and foes; and doe good to all of all forts, with an eye unto God; that is that perfection here meant and spoken of.

The third Objection is this : All the graces of God that be imperfect Object 2

in this life, hall be perfected in heaven, 1, Cor. 13.10.

But our Repentance shall not be perfected in Heaven, for in Heaven there is no forrow for fin, as Revel. 16.17. for God shall wipe away all teares from their eyes.

Therefore

Cc 2

Ule I.

Therefore because repensance shall not be perfected in Heaven, it must needs be perfected in this life.

To this I answer, there be two parts of repentance confiderable:

I There is a Pienall part (if I may fo call it.) 2 A Part that confifts in fanctified motions.

That part of repentance which is Panall forrow, afflicting An m. teares, and fuch like, fink rease in Heaven, and is meerely shut up within the bounds of this life. But, that part thereof which confifts in fanctified motions, shall be perfected in Heaven, because we shall perfeetly diflike and hate all the sinnes that ever we have committed. Thus the doctrine being cleere, the uses are three

First, feeing that no mans repentance is perfect in this life, therfore as we pray unto God to pardon our other imperfections; fo we must pray him to pardon the failings of our repensance; not to weigh them in the ballance of justice, least they be found light; but in the ballance of mercy, where small things are taken in good worth; and therefore as the man in the Gospell came to Christ with teares,

Mat. 9.24- faving, Lord I believe, help my unbeliefe; fo must we all cry unto God with mournfull and heavy hearts; Lord I repent, but for Christs

fake pardon the many failings of my Repentance.

Secondly, feeing our Repentance is imperfect in this life: therefore it is cleare, that no man by his Repentance can merit any Caietan q. thing at the hands of God; the very Schoole-men fay the telfe-11.adCon. fame thing: that any defect, want or impotency makes our rad. repentance to be imperfect; yea, all we can doe is full of defects and wants, therefore no merit before God; and if it merit nothing at the hands of God, then when men have repented them of their fins, they have need still of the bloud of Christ to make reconciliation and atonement for them. It is the opinion of some in the world, that it one have repented of a fin, by and by he shall be faved by the verme of his repentance. But the truth is, that though repentance be a necessary duty and disposition, without which no man living can be faved in this state of sin; and though it be never fo fincerely performed and often reiterated, yet because it is full of fo many imperfections, it had need of the blond of Christ to perfect it, and reconcile us unto God, holy, cleane, and unblame

1 Pet. 2.6. able in his fight, as Peter tels us, Te alfo as lively fromes were built-up a spiritual house, an holy Priesthood, to offer up spiritual sucrifice, acceptable to God by Iefus Christ. So that doe what we can all **facrifices**  of the Increase of Repentance.

facrifices and fervices be onely acceptable to God through him. Thirdly, feeing all our repentance is unperfect, to long as we Uf. 3. live in this world! Therefore no man is to difmay himselfe, and bee too much cast downe, if he doe not finde repentance to be perfect in him; If he doe not finde a perfect hatred of finne, love of God, indeavour to pleafe God in that he requireth; In this case one must not too much afflict himselfe, because he cannot attaine to things impossible in this life : considering, That it is not perfection but truth of Repentance that God lookes for in this life; in which case S. Paul comforts the abject, saying, 2 Cor. 8. 1 2. For if there be first a willing minde, it is accepted according to that a man bath,

and not according to that a man bath not.

The fecond maine thing is, That because every mans repentance is The fecond maine thing is, That because every mans repentance u Maine imperfect in this life, therefore there must be an increase thereof point. in the life of a Christian: As we increase in other graces, fo we The Inmust in the grace of repentance. Therefore Christians have no crease cause to be diffnayed at this, when God brings them oft againe of Repenand againe to renew their repentance. A number of poore Christians cannot tell what to make of this, when they have repented their finnes, and beene comforted with the Promifes of the Gofpell, and gone on a long while in a cheerefull estate, upon a sudden all their old fins are cast upon them agains to terrific them worse then before, and so by a heavy recourse of forrow they become much perplexed and amazed. But let (uch thinke that this is nothing else but repentance: As in a little childe when he begins first to Childe write, he frames his bufineffe fomewhat unhand fomely; when he writing. hath perfected a letter, his Master sets him to make the same letter againe, untill he doe it better and better, untill at last it be excellently well. Even so because there are not those firme and true intensions of our affections in our first repentance, the Lord is faine Notewell to goe over againe with us, and to fet us anew to repent of our comfort. old finnes: thus is the growth and frame of a Chritians progresse in grace, to goe it over againe still, untill it come to perfection. I have heretofore observed, that a tree allwayes growes untill it come to his full pitch of flate; yet it growes not allwayes in one A Tree fort, but formetimes it growes in the boughs, formetimes in the branches, sometimes in the root. Even so it is with a Christian, he hath his times of growth, he doth not alwayes grow in one and the same fort ; but sometimes in one grace, and sometimes in

Cc 3

another

another, sometimes in knowledge, faith love, obedience, & i and yet be in a good cleate though he be put still to renew his repentance from time to time, which (if I may so speake) becomes so much the purer, like gold when it is often refined; by ardent and often praying, againe and againe; therefore distressed christians in this case, have no just cause to be so perplexed and cast downe as many times they are.

Exhortation to Repentance.

Wherefore seeing it is necessarie still to grow in repentance, and that it can never be too pure nor perfect, nor too often gone over in this life; we must therefore labour, and every day indeavour to be more and more penitent for our finnes, bitterly to lament them, and increase in the detestation and hatred of them: so making use both of the mercies and judgements of God this way, as to further us in the growth of our repentance. So we fee Peter did, by occasion of Christs mercy unto him in the drought of fishes, Luk.s. 8, He fell downe on his knees and faid, depart from me, I am but a finfull man o Lord! So did the Lords people by occasion of the judgment in the Thunder and lightning, I Sam. 12.19. fay unto Sumuell, Pray for thy servants unto the Lord that we die not, for we have added unto all our sinnes this evill, to make a King; Thus mult we grow in this as in other graces. It is therefore a great corruption for any to defire to grow in other graces if this be neglected, and to doe fome things conscionably, and to neglect those other maine duties in Religion. For if one had a childe, and the child should grow in one part & not in another; one hand and one leg should thrive, but not the other, but keepe still at a stand, how bitterly would be complaine of this? and yet so is it in the state of many a Christian; one part of the graces of God growes well, but the other doth not grow at all; many increase in knowledge, shew a great deale of zeale, of devotion, have sufficiencie of faith and are cheerefull in their obedience, but they grow not a whit in repen ance, they are not a whit more humbled for their fins, more penitent and cast downe before the Lord, and therefore can lay, what cause have we to be dejected and afflicted so for it? but let us of better knowledge, learne to be better affected, our care being to be more and more humbled for our finnes. We fee in Nature, when a man is buried and layed in the ground, the more earth and mould you cast upon him, the more he consumes from day to day, being so much the more unfit to rife up againe, ( suppose

alive

Childe,

Man bu

alive) from under the weight and burden of the carth which preffeshim downe. Even fo it is with the fin of a Christian : when a man hath buried fin in himfelfe, the more he increaseth his repentance and holy humiliation, the more earth and mold he casts upon it in this kind, the leffe able will it be to rife and revive againe : nay, our fad and ferious repentance will make it that it shall not rife againe. Now there be three wayes wherein a Christian must increase in the Grace of Repentance, as well as in other Graces,

1 In the Number of his Graces.

2 In the Measure of his Graces.

2 In the good wife of them. a worse colve on the line tool windle

First for the Number of Graces; see what Peter faith, 2 Pet. 1.5. Adde to your faith vertue, and to vertue knowledge, and to knowledge In the number of temperance, and to temperance patience, and to patience godlineffe,&c. Graces And fo 2 Cor. 8. 7. Therefore as ye abound in every thing, in faith and utterance and knowledge, and in all diligence, and in your love to us, fee that ye abound in this Grace alfo, Therefore it should grieve a Christian to heare a man speake of any grace which he hath not in himselfe. Fine and daintie women we know who have a Dainty delight in curious gardens, if they heare of any goodly Plant, or woman. delicate Flower in another bodies garden, they never self till they have got allip of it into their owne . yea, here they begge a root and there a flip, and fo fet it into the ground. Even fo must a Christian doe, because his soule is the garden of Gods graces, therefore what foever grace of God he heares of to be amongst others. by and by he must labour to get it home unto himselfe; thereforeit is a great corruption for mento get some one grace of God. and neglect the rest, to get a little knowledge, zeale, devotion, &c. and yet never labour for a good conscience, fobrierie, patience, faith, love, &c. letting these things passe unrespected and unregarded : A Christian must be like a little childe, who every A Childe. yeere growes somewhat, and addes to his statute and growth in all proportion of parts, not growing in one member, and declining in another, to mult Christians doe; indeavour to thrive in all graces,

Secondly, we must grow up in the measure of Graces as the Apostle exhorts, I Theff. 4. 1. Furthermore then we befeech you Breekren In the and exhort you by the Lord Tefus, that as ze have received of me how measure yee ought to walke and to please God, so yee would abound more and of Graces, more, So 2 Pet. 3, 18. But grow in grace, and in the knowledge

Cc 4

of the Increase of Repentance.

Seed.

of one Card and Saviour lefus Christ. Therefore if we believe, let as believe more: if love indeavour we for more; if patient let Pasience have its perfect work (as S. James fpeakes) that we may be intire and want nothing. We reade Marb, 12,21. The graces of God are compared to a little feed, not to a little stone, because though a feede be little, yet it is of fuch a thriving nature that it will not alwayes be little, but grow and increase to his limited stature and greatnes. So the thing is cleere, a Christian must increase as well in the Measure as nuber of graces, be like the thriving seed. not like to a little stone that growes no bigger; which shewes their fearfull estate, who grow not in the measure of their graces.

Thirdly, In the wife of them; for one may have good graces, and

In the good use of them.

vet never put them to any imployment, like unto that unthriftie fervant, Luk 1920. Who tyed up his Talent in a napkin; and like that lame man by the Poole of Bethefda, John. 5.7 Who though he had legges, yet had no use of them untill Christ restored them; for we may have fome graces of God, and no right use of them. if we be not carefull to rub them up and fet them a work; wherefore the Church prayes, Cant, 4, 16. Awake & North, and come thou South, blow upon my garden, that the spices thereof may flow out let my beloved come into his garden and cate his pleasant fruits. So Plat. 119- 34. David prayes; Give me under fanding, and I hall keepe thy lam, you I foul observe it with my whole heart. Therfore as Mary not onely brought a Boxe of ointment to Christ: fo that all the Dintment house was filled with the smell thereof: even so must wee not onely bring our Boxes of dintments, of graces unto Chrift, but diffuse and poure them out, that God may smell the savour, and others may receive good by them. If a man had a thouland Tunne of Wine in a Cellar, which he had no use of, but were kept closely there, what were any man the better for it? but if he would make a large Cifterne, and turne out a Condulte cocke into the freete. that every one who paffeth by might drinke thereof, then would they commend his bountie, and be thankefull unto him; So when we have good graces of God which we keepe to our felves, not being profitable unto any, it is matter of rebuke and reproch untill we leethe tocke runne to water and refresh others.

Wine.

One thing more is to be considered, for conclusion of all, which is, How a Christian may grow in Grace ?

For it may be; many a one would be willing to grow in Grace.

if they knew how : being ready to thinke or fay with the Tewes unto Christ. Joh. 6, 28. What shall we do that we might work the work of God! Somay ve fay to me, ye talke of excellent duries, but how shall we performe them? To which I answer, there be foure things to be performed of every one that would grow in grace.

First, In the use of them to be carefull that they may thrive and grow, as the Apostle prescribes, T Pet. 2.2. Ar new bonne babes de Means to fire the fincere milke of the word, that you may grow thereby. If one grow in fow good feeds in his garden, and never water or weed them, or grave. fer up stickes by them for their support and leading upwards, all Seeds not his labour will be in vaine: fo if one doe not nourish the good nor weedfeeds of Gods graces fowed in his heart and foule, if he do not wa- ed. ter, weed them, and fet up supporters unto them; a thousand to one that they will never thrive nor grow to any purpose. Therefore we must doe as the Tvie doth, because the stalke thereof is weake, the ftring not being able to support it to grow up ftraight, therefore it catcheth hold with his keyes and clawes, upon every post and tree that it may climbe up by. So because commonly we all creep upon the ground, and be not able to lift up our foules unto Heaven by our owne frength; let us lay hold of the holy things of God, the promises of the Gospell, and the merits of Christ; never leaving nor giving them over, untill they have lifted us up unto Heaven.

Secondly, We must use all the ordinary meanes, besides extraordinary graces and prayer: for if we use some, and neglect the rest, Means to no marvell though God deny his bleffing to the reft was if one grow in use Prayer, and yet will not come to the preaching of the Word : grace. or if he heare the Word and neglect the Sacraments : this man may miffe of his aime and comfort : as the Disciples, Mat. 17.20 used some meanes, but because they failed in other some in the matter of faith, therefore they wanted a bleffing on their worke for that time. It must therefore be our care and wisdome to use all the meanes which God hath appointed: as we know by experience, go to a Doctor for a paine in the head, he prescribes you Doctor. foure things for the remedy; of which if you take but two, and neglectithe other two, no good can be done; for, when you returne to the Doctor and tell him, that you have onely taken two of the fourethings prescribed : no marvell may he fay, you are not cured, who have neglected the halfe of the meanes appointed

for

for your cure : So it is, when men will not be tyed unto all the

meanes which God hath appointed.

3 Thirdly, We must use all the meanes constantly which may stand us Meanes to cheefly in fread : as it is Heb. 6 7. For the earth which drinketh in the raine that commeth ofsen upon it, and bringeth forth herbes meet for grow in grace. them by whom it is dreffed, receiveth bleffing from God, If a man have A Plaifter found out an excellent plaifter which will cure his fore: if he plack it away and doe not let it lye when it is on the mending hand, but expose it to the aire; he may relaps into a worser condition, or kill himselfe: so when a man hath got some profit by the use of good meanes, if he doe not then keepe to them, but grow loofe and idle, he may fall into as bad effate as before he knew of any cure, or much worfe. Trees that grow by the fent of water; if the Trees. water be drawne from them they cannot thrive thrivingly, as before: fo take away the constant ale of good meanes from a Christi-

an, and you take away his life, he cannot thrive or grow.

Meanes to grow in grace.

indeavour to be bettered by them, and not onely grow, but grow to a taste of perfection by the use of them, as neere as may be. According to the Apostles exhortation, 2. Cor. 6.1. We then as workers together with him, befeech you also, that you receive not the grace of God in Merchants vaine. Therefore we must doe as wife merchants, who when they have made a venture at Sea, cast up their bookes, and looke into their accounts to fee what they have gained: So Christians who beare a part in the house of God, and traffique against sin with his graces, must cast up their accounts, looke into their bookes, see what they have gotten or gained, what graces be the stronger, and what

Fourthly, We must of use all the meanes as we must be carefull and

graces the more weakened in their hearts.

Valley revicyv.

Lastly it may be objected: is there now remaining any thing else to be faid in this Treatife of Repentance? I answer for my felfe;nothing elfe I have to deliver unto you concerning this Treatife: only to intreate you that as one having passed along a goodly pleasant long valley, where he hath feene on both fide great ftore of delightful Woods, Townes, Castles, Rivers, &c. when he is ready to leave that plaine, turnes about to view the place once more, and make impression thereof in his memory: fo that you (having pasfed along and heard so many excellent points in this doctrine of Repentance,) would turne about againe, once more to view them all ere we leave them.

First,

First, you have heard of the Necessity of Repentance, that we Summe cannot be faved without it. 2. The order of it with other Graces : of all. repentance being first seene in the life of a Christian, Thirdly, The Nature of Repontance, in which was foure things; First that it is a changing & turning: 3, a turning in al and every faculty of the foule: Thirdly, a turning from all fin. 4, a turning from all fin unto God. Fourthly, The Causes of Repentance, were three: 1. God the Efficient Cause: 2. The preaching of the Law and Gospell, the Instrumentall Caufe. 3. The helping Caufes: the Mercies of God, his Judgments and our owne confiderations. Fiftly, The time of Repentance was two fold; Generall and Particular: in the Generall two Rules, 1. That we must repent in this life, 2 That we must repent as foon as we can, 2. In the special time of Repentance, were five Particulars: I. When we have fallen into any new fin. 2. When the Judgements of God are threatned against us: 3. When there is an offer of spiritual meanes of grace. 4. When we are to undertake any great worke, 2. To renew our repentance every morning and evening. Sixtly, The Parts of Repentance, in which foure things was observed: I. Examination. 2. Humiliation, 2. Deprecation, 4. Resolution, for the time to come. Seventhly, The Impediments of Repentance, were two. First in Judgment; 2, in affection: In Judgement foure wayes; First, either to thinke our selves not sicke of sin: Secondly sicke, so sicke as indeed we be. Thirdly, if ficke, yet that we may recover without repentance: or fourthly, if Repentance must needs be, yet that it needs not to be fo full and Arice as Preachers tell us. Secondly, Impediments in our affections, were First the love of the world. Secondly the love of pleasures. Thirdly, the love of our owne ease. Fourthly, the love of our lins. Fiftly the defire to keepe credit with the world. Then we came to The Cases of Repentance, five in number : First, the Case of Relaps: Secondly, the Case of Iteration: Thirdly, the Case of Restitution: Fourthly, the Case of Teares: Fiftly, The Case of Comfort in Death, Ninthly, The Contraries to Repentance: First, Impenisencie. 2. unfound Repentance. Lastly the Increase of Repentance, in two things: First that Repentance can never be but imperfect in this life : Secondly, wherein it failes.

Thus have I, according to that abilitie God gave, indevoured to cast the feed of God into your hearts: now your wisdome must be to water it, when you are at home in your houles, that as my paines

hath beene to preach it unto you, fo yours may be to temember and make a right use thereof. And so I end, beseching God that the memory of these things may remaine with yourll your dying day, that as every day you since, to every day you may so remaine with your Repentance, as Peter speakes, All. 3.19.

That your sinnes may be blottedout, when the times of refreshing shall come from the presence of the Lord.

FIN IS.



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